WOMEN EMPOWERMENT IN URBAN LOCAL GOVERNMENT INSTITUTIONS IN HIMACHAL PRADESH-A STUDY OF SHIMLA DISTRICT

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CERTIFICATE

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DECLARATION BY THE CANDIDATE

I hereby declare that the thesis entitled **"Women Empowerment in Urban Local Government Institutions in Himachal Pradesh-A Study of Shimla District"** is an authentic record of my own work, conducted under the supervision of Asstt. Professor **Dr. Anupama Singh,** at the Department of Public Administration (ICDEOL) Himachal University Shimla as approved by research degree committee.

I further declare that to the best of my knowledge the thesis does not contain any work which has been submitted for the award of any degree either in this University or in any other University /Deemed University without citation.

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ABBREVIATIONS

AC	-	Assistant Commissioner
AO	-	Accounts Officer
AIWC	-	All India Women's Conference
BPFA	-	Beijing Platform for Action
BPL		Below Poverty Line
CAA	-	Constitution Amendment Act
CHO	-	Corporation Health Officer
CSO	-	Civil Society Organization
CSWI	-	Commission on the Status of Women in India
EE	-	Executive Engineer
EFC	-	Eleventh Finance Commission
GER	-	Gross Enrolment Ratio
GoHP	-	Government of Himachal Pradesh
GP	-	Gram Panchayat
HIMUDA	-	Himachal Pradesh Housing and Urban Development Authority
HPBMDA	-	Himachal Pradesh Bus Stand Management and Development Authority
HPIDB	-	Himachal Pradesh Infrastructure Development Board
HPTDC	-	Himachal Pradesh Tourism Development Corporation
ICDS	-	Integrated Child Development Schemes
ICT	-	Information and Communication Technologies
IR's	-	Inspection Report
ISST	-	Identity Security Strike Teams
L.A.P	-	Legal Advisor & Prosecutor
LS	-	Lok Sabha
MC	-	Municipal Corporation
MC	-	Municipal Council
M.E	-	Municipal Engineer
MP's	-	Member of Parliament
NP	-	Nagar Panchayat
NAWO	-	National Alliance of Women
NGO	-	Non-Government Organizations'
NIAS	-	National Institute of Advanced Studies-Gender Studies Unit
NPEGEL	-	National Programme for Education of Girls at Elementary Level
OBCs	-	Other Backward Classes
POW	-	Progressive Organization of Women
PRI	-	Panchayati Raj Institutions
PNDT	-	Pre-Natal Diagnostic Techniques
RS	-	Rajya Sabha
SADA	-	Special Area Development Authority
SC	-	Schedule Caste

SEWA -	Self-Employed Women's Association	
SFC	-	State Finance Commission
SSA	-	Sarv Shiksha Abhiyan
ST	-	Schedule Tribe
TCP	-	Town and Country Planning
TFC	-	Twelfth Finance Commission
ULB	-	Urban Local Bodies
UN	-	United Nations
WER	-	Women Elected Representatives
WIA	-	Women's India Association
WIEGO	-	Women in Informal Employment Globalizing and Organizing
WPC	-	Women Power Connect
YWCA	-	Young Women's Christian Association

CHAPTER-I
INTRODUCTION

1.1 INTRODUCTION

Empowerment is now increasingly seen as a process by which the one's without power gain greater control over their lives which in turn leads to a better control over material assets, intellectual resources and ideology as it involves power to, power with and power within. Some define empowerment as a process of awareness and conscientisation, of capacity building to transformative action. This involves ability to get what one wants and to influence others on our concerns.[1] The dictionary meaning of the term empowerment is to give power, to give them capacity to perform some physical or mental activity, to delegate authority to give legal rights, to enable, to entitle, to endow (invest with powers). It is difficult to measure empowerment as there is no single method for measuring it. We can deal with empowerment in two ways. One is empowerment in general, in relation to the power or those who are powerless; second one is the empowerment of women. "For the first time Paulo Frier mentioned the term empowerment in his theories by using the term 'conscientisation' a process by which power could challenge the structure of power and take control of their lives but he ignored gender as one of the determinants of power. By including the gender aspect to empowerment it expands Freirian's empowerment analysis. According to Wilkinson, empowerment "is a process in which people assume an increased involvement in defining and promoting their own agenda for political and soul projects designed to enact change" Mc Whites defined empowerment as "the process by which people, organization or groups who are powerless (a) become aware of the power dynamics at work, in their life context, (b) develop the skills and capacity for gaining some reasonable control over their level, (c) exercise this control without infringing upon the rights of others, and (d) support the empowerment of others in the community".[2]

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1 Chandra,Rakesh, "Women Empowerment in India-Milestones & Challenges", Director, Institute of Women Studies, University of Lucknow, Lucknow, 2008.

2 Ravi, Venkata.R. V.Narayana Reddy and M.Venkatraman, "Empowerment of People (Grass root Strategies and Issues)", Kanishka Publishers & Distributors, New Delhi, 2004, p.2-3.

Mc Whites' definition makes it clear that gaining power is not to dominate others but to take action to change oneself. She also says it helps to remove the unjust inequalities and their effects. Empowerment can take place both on small scale and large scale, linking people with others in similar situations through self-help, education, support or social action groups and network building. Whereas, community organizations, campaigning legislative lobbying, social planning and policy development leads to empowerment on a large scale. Although for feminists, empowerment is bringing radical changes in social structures, which create subordinate position of women. For Sri Lata Batliwala the process of challenging existing power relations and of gaining greater control over the sources of power may be termed empowerment. While defining empowerment, most of the scholars focus on individual empowerment for getting confidence, control over material and non-material resources and setting agenda of one's own life. Empowerment as a concept is the result of the process which enables individuals to know about themselves, what they want, enhance confidence, create awareness and mobilise choices and have a better control over resources and decision-making power. The process, which enables, an individual to gain the above qualities, may be termed as empowerment. According to Pillai, "Empowerment is an active multidimensional process which enables women to realize their full identity and powers in all spheres of life. Power is not a commodity to be transacted; nor can it be given away as alms, power has to be acquired and once acquired it needs to be exercised sustained and preserved". According to Hapke Holly M. empowerment is "access to and control over productive resources, knowledge and awareness of one's self and society personal needs, health issues, legal rights technological innovations and the availability of social and economic resources, how to take advantage of them, self-image, i.e. realization of one's capabilities and the potential and confidence to take action in one's life are the components of empowerment." The process of gaining control over the resources, ideology and self, which determines power, can be called empowerment. When we apply this definition of power empowerment to women, it is clear that women do not have power since they do not have control over resources. Even if they have, it is only to some extent over

some resources. This power is limited by patriarchal norms, customs, traditions and social values imposed on them. In the family, man is considered as the breadwinner, physical and financial assets are in his name and control, and therefore power is in his hands. Women deprived of access to and controls over resources are denied power. Even in the case of community public property, resources, institutions and political power is concentrated in the hands of men. In this context women should have power by gaining control over the resources ideology and self. Empowerment of women is of great need but empowerment is not limited to power. It is a larger and broader concept with vaster and different dimensions.[3]

Everyone needs empowerment at all levels. It involves gaining confidence to voice opinion, access to information, exposure to new ideas and experiences, taking responsibility to make decisions and taking risks. Empowerment can be achieved through training, networking developing positive role models and facilitating the process of empowerment. It is to identify the real and the appropriate needs, encourage commitment, ensure sustainability and personal development, create self-esteem and enable them to share power.[4]

The way of defining empowerment, choosing indicators of empowerment and objective of empowerment depends on whether the area of empowerment covered is individual growth or social and political change or both. Type of empowerment, time period, and target group whose empowerments we discuss are more important in the process of empowerment. Whatever way empowerment is defined and understood it has limitations since it is related to states of mind and is qualitative in nature. Besides, elements of empowerment like knowledge, self respect, confidence and they vary among localities and socio-economic groups so, it is not possible to impose all indicators, meanings to one individual or one indication or one meaning to all individuals.

1.1.1 Women Empowerment

Feminist interpretations of power led to a still broader understanding of empowerment. Since they go beyond formal and institutional definitions of power and incorporate the idea of 'the personal as political' from a feminist perspective,

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3 Ibid, p.4.

4 District Primary Education Programme, Newsletter, Nov.1998.

power over entails understanding the dynamics of operation and internalized operation empowerment is thus more than participation in decision-making; it must also include processes that lead people to perceive themselves as able and entitled to make decisions. The feminist understanding of empowerment includes power to and power from within. Empowerment process will take a form which arises out of a particular cultural, ethnic, historical, economical, geographical, political and social location; out of an individuals place in the life cycle, specific life experience and out of the interaction of all the above with gender relations prevailing in society.[5] As far as women's empowerment is concerned Hake Holly M. says "it is restructuring of gender relation within both family and society at large and it is society's recognition of women's equality with men in terms of their worth to society as independent person". According to the National Policy of Education, Government of India (1986) women become empowered through collective reflection and decision-making. Its parameters are building a positive self image and self-confidence, developing the ability to think critically, building up group cohesion and fostering decision-making and action, ensuring equal participation in the process of bringing about social change, encouraging group action in order to bring about change in the society and providing the wherewithal for economic interdependence. According to J.K. Pillai, "empowerment is an active multidimensional process which enables women to realize their full identity and power in all spheres of life, empowerment of women also means extension of choices in personal life regarding education, employment, marriage etc".[6] Chandra defined, "Empowerment of women in its simplest form means the manifestation of redistribution of power that challenges patriarchal ideology and the male dominance. It is both a process and the result of a process". Naila Kabeer defines women's empowerment as "a process whereby women become able to organize themselves to increase their own reliance, to assert their independent right, to make choices and to control resources which will assist in challenging and eliminating their own subordination". Caroline Moser's definition focused on individual's empowerment and it considers control of resources as

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5 Ravi, Reddy and Venkatraman, op.cit., p.6.

6 Banerjee, N.K., "Grassroot Empowerment (1975-1990) Occasional Paper No.22", Centre for Women's Development Studies, New Delhi, 1995.

the main means to achieve empowerment. According to her, “empowerment is the capacity of women to increase their own self-reliance and internal strength. This is identified as the right to determine the choices in life and to influence the direction of change, through the ability to gain control over material and non-material resources”. Whether it is empowerment in general or women’s empowerment in particular the concept as understood from the above definitions is related to power and control over resources and self.[7]

Achieving equality, decision-making power, gaining confidence, building productive capabilities, challenging existing power relations, gaining control over resources are the essential components, which an individual or a group has to achieve through the process of development. The process of empowerment deals with how to empower women and what they need to do to become empowered. Firstly they must be provided with and should have certain essential needs. These basic needs could be provided through welfare services. Equal access to resources like educational opportunities, credit and property is the next step in the process of empowerment. Creating awareness among women about the existing gender discrimination, gender inequality is most important in empowering them. They must recognize that their problems stem from inherent structural and institutional discrimination. Increasing consciousness and awareness building is the important component of the process of empowerment. Equal participation of women in decision-making leads to their empowerment. It could be achieved through mobilization and organization of women at all levels. It tries to change the values and attitudes, which are anti-women that most women have internalized since their childhood. Hence self-consciousness and awareness must arise in each individual woman to empower themselves. Awareness of gender discrimination challenging the sense of inferiority, recognizing the value of their labour and their contribution to the society and conscientisation will empower women.

1.1.2 Political and Administrative Structure

The political and the administrative structure of India are largely inherited from the British. The British introduced local democracy in India by constituting

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[7] Ibid, p.11.

municipal councils and the municipal corporations in the last quarter of the nineteenth century. The country today has a quasi-federal structure. Apart from the Government of India in New Delhi, there are 29 states with their own state governments. The seventh schedule to the constitution of India divides the subjects of state actively between the Union and state governments. Although local government in India is a subject of the state governments, the seventy third and seventy fourth amendments to the constitution of India now make it obligatory for the state governments to organize local bodies, to hold regular elections to them and to give them appropriate finances.

The urban local bodies are of three grades:-Municipal corporations for cities with a population of more than (0.3 million), Municipal Councils for towns smaller than this population limit and Nagar Panchayat for villages in transition to becoming towns. These bodies are elected on a universal adult suffrage basis, with all citizens above the age of eighteen years of age having a right to vote. Of the varied types of urban local government, Municipal corporations are the most important for their in-depth study because, first they are the oldest institutions, secondly, they are at the apex of the urban local government, thirdly, they are the most autonomous among the various local bodies, fourthly, they are the trend setters for other local bodies and lastly, they bear the greatest impact of the changes brought about by industrialization and urbanization.[8]

Local government has been defined in the Encyclopedia Britannica as: “an authority to determine and execute measures within a restricted area inside and smaller than the whole state. The variant local self-government is important for its emphasis on the freedom to decide and act. According to B.K. Gokhale, Local self-government is the government of a specified locality by the local people through the representatives elected by them. Professor W.A Robson opines that local government may be said to involve the conception of a territorial, on-sovereign community possessing the legal right and the necessary organization to regulate its own affairs.[9] This in turn presupposes the existence of local

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[8] Shrivastava, Om Prie, “Municipal Government and Administration in India”, Chugh Publications, 1980, p.2.

[9] Sachdeva,Pradeep, “Urban Local Government and Administration in India", Kitab Mahal, Allahabad, 1993.

authority with power to act independently of external control as well as the participation of the local community in the administration of its own affairs." In most of the states, municipal corporations have been established for major cities under specific Acts of municipal legislature. But now a constitutional basis has been given to local government units in urban areas through the 74th Amendment Act. Originally introduced as the Constitutional (65th Amendment) Bill in 1989 by the Rajiv Gandhi Government, it did not get the assent of the Rajya Sabha.

In 1991, it was introduced in an amended form as the 73rd amendment bill, referred to a joint parliamentary committee, and then passed as the Constitution Act 1992.It was brought into force on June 1, 1993 after ratification by more than half the number of states. Constitutional Provisions popularly known as the Nagarpalika Act, the 74th Constitutional Amendment Act introduced Part IXA, Articles 243P to 243 ZG in the constitution. There were two types of urban bodies' institutions of local self-government and the institutions for planning. It would be obligatory for every state to constitute such units under article 243q. However, if Municipal services were being provided by an industrial establishment in an urban area, the governor could specify that area to be an industrial township. In such a case it would not be mandatory to constitute a municipality.[10] The elections to both the urban and rural local bodies in India are ward based. The local area is divided into wards of more or less equal population. Each ward sends one representative to the concerned local body. After the 73rd and 74thAmendments to the Constitution of India, one third of the wards were too reserved for women candidates and in the recent amendment fifty percent of wards would be reserved for women and only women candidates can contest elections from these wards. Apart from the reservation for women candidates, some other wards were reserved for candidates from socially under privileged sections. India became independent in the year 1947. In all the elections held since independence women had the voting right. The pattern of

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10 [10] Ibid.

participation of women in the national elections as well as in ULB's is provided in Tables below[11], Table 1.2[12], and Table 1.3[13], Table 1.4.[14]

Table 1.1

Performance of Female Candidates State-wise (2004)

Sr. No	State/UT	No. of Seats	Women Contestants	Women Elected
1	Andhra Pradesh	42	21	3
2	Arunachal Pradesh	2	0	0
3	Assam	14	6	0
4	Bihar	40	14	3
5	Goa	2	1	0
6	Gujarat	26	11	1
7	Haryana	10	8	1
8	Himachal Pradesh	4	2	1
9	Jammu & Kashmir	6	4	1
10	Karnataka	28	10	2
11	Kerala	20	15	2
12	Madhya Pradesh	29	30	2
13	Maharashtra	48	29	5
14	Manipur	2	1	0
15	Meghalaya	2	0	0
16	Mizoram	1	0	0
17	Nagaland	1	0	0
18	Orissa	21	9	2
19	Punjab	13	10	2
20	Rajasthan	25	17	2
21	Sikkim	1	0	0
22	Tamil Nadu	39	23	4
23	Tripura	2	0	0
24	Uttar Pradesh	80	61	7
25	West Bengal	42	34	4
26	Chhattisgarh	11	12	1
27	Jharkhand	14	13	1
28	Uttaranchal	5	5	0
29	Andaman & Nicobar Islands	1	1	0
30	Chandigarh	1	1	0

11 11 http://ibnlive.in.com/politics/electionstats/stateresult/2004/U06.html.

12 12 http://www.indiastat.com/electoraldata/10/localbodieselection/206916/stats.aspx.

13 13 http://eci.nic.in/eci_main/SR_KeyHighLights/LS_1999/Vol_I_LS_99.pdf.

14 14 http://www.indiastat.com/electoraldata/10/loksabhahouseofthepeople/14459/11thloksabha/14391/ stats.aspx.

31	**Dadra & Nagar Haveli**	1	1	0
32	**Daman & Diu**	1	0	0
33	**National Capital Territory Of Delhi**	7	15	1
34	**Lakshadweep**	1	0	0
35	**Pondicherry**	1	1	0
	Total (All India)	543	355	45

Source: http://ibnlive.in.com

Table 1.2

State-wise Elected Women Members in Urban Local Bodies (Municipal Corporations/Municipalities) in India-1992

States	Total Seats	Seats Reserved for Women	No. of Women Chairpersons
Andhra Pradesh	2632	899	32
Gujarat	4473	1491	NA
Haryana	1341	440	19
Himachal Pradesh (Excluding Shimla)	404	125	16
Karnataka	4977	1919	138
Kerala	1610	554	90
Madhya Pradesh	6870	2292	NA
Maharashtra	4584	1546	498
Punjab (Election have not been held to all Urban bodies)	2197	786	1
Rajasthan	4394	1478	61
Tamil Nadu (Town Panchayats have not been included in these figures)	3866	1280	37
Uttar Pradesh	11702	2279	252
West Bengal	2650	502	NA

Source: http://www.indiastat.com

Table 1.3
Performance of Women in National Parties Vis-a-Others in General Elections, 1999 (13th Lok Sabha)

Party	Women Candidates			%	%	Valid Votes
	Contested	Won	FD	Won	FD	
BJP	25	15	1	60	4	7989139
BSP	11	1	9	9.09	81.82	3673237
CPI	4	1	3	25	75	1451460
CPM	5	3	2	60	40	1909340
INC	51	14	13	27.45	25.49	15749212
JD(S)	5	0	5	0	100	1613001
JD(U)	3	1	2	33.33	66.67	765840
I. National Parties	104	35	35	33.65	33.64	33151229
II. State Parties	55	13	26	23.64	47.27	17309505

III. Registered (Unrecognized) Parties	47	0	46		97.87	14175207
IV.Independents	78	1	76	1.28	97.44	23516700
Total	284	49	183	17.25	64.44	88152641

Source: http://eci.nic.in, FD Forfeited deposits.

Table 1.4
Age Group-wise Distribution of Women Members in India
(7th to 11th Lok Sabha)

Age Group	7th Lok Sabha		8th Lok Sabha		9th Lok Sabha		10th Lok Sabha		11th Lok Sabha	
	No.	%	No.	%	No.	%	No.	%	No.	%
25-30 Years	-	-	1	2.3	2.3	3.7	4	11.11	Nil	-
31-35 Years	1	3.5	2	4.5	4.5	7.4	3	8.33	3	8.1
36-40 Years	3	10.7	3	6.8	6.8	7.4	4	11.11	8	22
41-45 Years	4	14.3	5	11.4	11.4	18.51	8	22.22	8	22
46-50 Years	6	21.4	7	15.9	15.9	18.51	4	11.11	5	14
51-55 Years	4	14.3	9	20.4	20.4	14.81	2	5.56	4	11
56-60 Years	6	21.4	5	11.4	11.4	7.4	5	13.89	4	11
61-65 Years	3	10.7	6	13.6	13.6	7.4	3	8.33	-	-
66-70 Years	-	-	5	11.4	11.4	3.7	1	2.78	2	5.4
71-75 Years	1	3.5	1	2.3	2.3	11.11	2	5.56	2	5.4
76-80 Years	-	-	-	-	-	-	-	-	1	2.7
Total no. of Women who have Supplied Information	28	-	44	-	-	-	36	-	37	-
Total no. of Seats	544	-	544	-	-	-	509	-	543	-

Source: http://www.indiastat.com.

1.2 WOMEN EMPOWERMENT IN HIMACHAL–A PREVIEW

Participation of Women in politics is an important step towards social equality and economic development of any society. Hitherto, women have been denied equality of status and opportunities in the social, economic and political spheres. Despite constituting more than half of the country's population, women have been marginalized in the democratic processes. Women have inadequately represented in various policy and decision making bodies at various levels, which so vitally influences their lives. Perhaps the main reasons for these deep-rooted

gender biases are social attitudes and practices, and the lack of an organization to voice their concern. The continued low level of non-representation of women in the democratic institutions has called for affirmative action at the highest levels. The enactment of the 73rd Constitutional Amendment in 1993, which clearly mandated 33.3% earlier and 50% since 2008 reservation of seats for the women in local bodies, has brought about a radical change and women participation and representation at the grass root level has increased considerably. The 73rd and 74th constitutional amendment has proved to be a boon for women especially the rural and urban women enabling them to contribute in their own way to the society, thus enabling them to think beyond their home and hearth.

Women play a significant role in the developmental process. A hilly woman's life is extremely busy from early morning to late evening and sometimes even till late at night. They work side by side with men in agriculture and their role is as important in the field as at home. Women are constantly at work, breaking earth, transplanting, weeding, reaping, pounding or carrying head loads of fodder, firewood, manure, water, grain, flour and in the building season when men build terrace walls and terrace the fields, they break earth-clods and excavate stones and carry them. After household chores of looking after the children and cooking, women are usually away from their homes most of the day collecting grass, leaves or firewood or tending animals in the forests. On moonlit nights at harvest time they often work in the fields after meals past midnight. Besides carrying the produce to her home, she has to spread it for drying on the roof or the yard to protect it from early decomposition. In horticulture, besides the pruning and plucking she is also mainly responsible for grading and packing of apples. The rearing of animals, milking of cows and buffaloes, preparing butter milk and butter and later ghee are all performed by women. Collection of the dung of cattle, dumping it and later carrying it to the field to be used as manure is the woman's job. Winter and rainy season are a period of inactivity in the fields. But even then, women spin, weave or knit and makes mats and baskets. Some even help their mates in chopping wood. This inequitable division of labour among men and women is surprising. Probably when agriculture was first started

in the hills, man engaged himself in the more intensive tasks like that of cleaning the fields and constructing terrace walls. His wife must have assisted him sowing and harvesting the crop. Later this division of labour became more or less fixed, even when the work of cleaning and terracing did not engage him to that extent. Hill women are not inhibited in her work or behaviour. She maintains her cheerfulness as also her freedom. Though tradition ridden, she has many liberal ideas of family relationships.[15] The fair sex in Himachal Pradesh is in for a fairer deal and a fuller opportunity invites march to empowerment. One can feel and foresee unfolding of a new phase of women development in the State with the new Government expressing its special concern and commitment for the welfare of women straightaway.

State Government is protecting the interests of poor, helpless, widows and old aged women and various schemes are being implemented for their welfare. In a major decision, the State Government has enhanced social security pension from Rs. 200 to Rs. 300 per month which would benefit 68,455 widows. Rs 11,001 are being provided to poor and helpless girls as marriage grant under Mukhya Mantri Kanyadaan Yojna. Rs. 25,000 grant is being provided to young widows for their remarriage. A financial assistance of Rs. 1000 per year is being provided to widows, helpless and divorcee women to bear the expenses of 2 children besides social security pension under Mother Teresa Asahay Matri Sambal Yojna. State Government is spending about Rs. 30 crore every year on various programmes aimed at welfare and upliftment of women of the State. 18,248 Anganwari centres are functioning under Integrated Child Development Scheme and about 90,000 women, 4 lakh 27 thousand children up to 6 years of age and 88,000 young girls are being provided nutritious diet everyday under the scheme. Rs.40 crore would be spent during coming financial year under the Nutritious Diet Programme. Pre-school education is also being provided to one lakh 64 thousand children between 3-6 years.

Women empowerment can be achieved in real sense only when women are economically strong and independent. Government has announced to

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15 Women, “http://www.webindia123.com/himachal/people/women.htm”.

generate employment and self employment avenues to unemployed girls and women in order to make them self dependent. Women self help groups have done commendable job in this direction. At present, more than 18500 Women Self Help Groups are functioning in the State which have more than 2 lakh 16 thousand members who are involved in various income generating activities and have an income of more than Rs.32 crore. About 35,000 women are working as Anganwari workers and helpers in the State and about 1300 more such posts would be filled up soon. Besides, 14 hostels have been constructed for providing residential facilities to working women in the State. Another hostel is proposed to be constructed at a cost of Rs. 6.37 crore at Baddi in district Solan.[16] The Government announced holidays on Raksha bandhan and Bhaiya dooj for women employees besides free traveling facilities in Himachal Pradesh Road Transport buses on these days and has provided 50% reservation to women in all Panchayati Raj Institutions and Urban Local Bodies.

According to Mahatma Gandhi, "If you educate a man you educate an individual, but if you educate a woman you educate an entire family". Our predominant patriarchal system doesn't provide enough chances for women to have higher education even if they wish.[17] But our State has achieved recognition at national level for its high literacy rate especially, female literacy. Government's efforts in this direction are laudable as the successful implementation of schemes has resulted into this achievement. Government is promoting girl education on priority and various schemes are under implementation for the purpose. Free education facilities are being provided up to 12th standard to inmates of 20 Bal Balika Ashrams under Mukhya Mantri Bal Uddhaar Yojna besides providing assistance to them to avail higher and vocational education. 16 student hostels have been constructed while 20 such hostels are under construction in the State to facilitate girl students of SC/ST/OBC categories pursue their education.

In order to protect the rights of working women and to check exploitation at workplaces, Female Grievances Redressal Committees have been constituted

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16 "Women Empowerment a Priority", http://himachal.us/himachal-pradesh/4921/news/himachal-news, 2008.

17 Ibid.

in all Government, Non-Government, and Board and Corporation offices. A Gender Budgeting Cell would be set up in every Department soon.

Decreasing female sex ratio in the State is an area of concern and State government has reiterated its commitment to tackle the problem by issuing strict directions to concerned authorities to implement the laws pertaining to female foeticide more stringently. Regular surprise checks on clinics conducting sex determination tests are being conducted by health department besides generating awareness on the issue through awareness campaigns etc at State, District and Village levels. State government is providing various benefits to girls to change the psyche of people who consider girl child as a burden. Balika Samridhi Yojna for girls born in BPL families will be implemented more effectively to achieve the objective. Now women empowerment is on the priority agenda. The women are sure of equal participation in the progress of the State and find themselves on the path of prosperity, self-employment and self-reliance.

Since in Shimla the declining female sex ratio remains a cause of concern, the Himachal Government has put women empowerment on high priority and proposed to make 50 percent reservation mandatory in all local bodies, both urban and rural. To improve female sex ratio, the government has decided to act tough on sex determination cases and check female feoticide. Regular checks at various clinics have resulted in affirmative and many ultrasound machines have been sealed for want of proper staff and violation of Pre-Natal Diagnostic Techniques (PTDT) Act Laws. Awareness campaigns to change the psyche of the people and the incentives to rear the girl child are being offered for poor and below poverty line (BPL) families. For the welfare of poor, helpless, widows and old aged women various schemes are being implemented. Under the Integrated Child Development Schemes (ICDS), the government is operating 18,248 Aaganwari centers that is providing nutritious diet to about 90,000 women, 4 lakh 27 thousand Children of under 6 years age ad 88,000 young girls. In 2008-09 Rs 40 crore would be spent on the schemes, which also cover other benefits. To protect the rights of working women and to check exploitation at work places,

Female Grievances Redressal Committees have been constituted women empowerment is on the priority agenda of the present government.[18]

To conclude we can say that, when women move forward the family moves, the village moves and the nation moves. “It is essential as their thought and their value systems lead the development of a good family, good society and ultimately a good nation”. Himachal government has taken several steps towards empowering women. Empowerment of women also requires participation and co-operation of men as they benefit by having educated mothers, wives, daughters and sisters. The economic empowerment will allow raising women's self awareness, skill development, creative decision making and it may also lead to produce better citizens and a new and modern India.

1.3 REVIEW OF LITERATURE

The review of literature finds that women elected representatives means different things to different scholars. Urban local Institutions too have been used interchangeably in most of the studies. The objective of such studies was to provide the details regarding both Women Empowerment and Urban Local Institutions. Though, no study on the Women Empowerment in the Urban Local Institutions in Himachal Pradesh has been made. The books and other literature reviewed are given as under.

Maheshwari (1971)[19] in this book the author discussed both the rural and the urban arms of local government in India. This book discusses the history of local government and attempts to describe the structure, personnel, and finance functioning of rural as well as urban local government. The author suggests ways and means to improve the system of local government in India.

Khanna (1975)[20] discussed the various aspects of the Municipal Administration. He studied the basic problems with regard to the adequacy and effective management of municipal services. This book is a collection of various writers and they describe each topic in a very vivid and meaningful way. For a proper understanding of the various facets of municipal affairs he discussed a

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18 Ibid.

19 Maheshwari Shriram, “Local Government in India”, Orient Longman, New Delhi, 1971.

20 Khanna, B.S. “Municipal Administration in India”, Deep and Deep Publications, 1975.

critical review of municipal functions and powers so that municipal government can have a comprehensive and integrative approach, reorganization and reorientation of municipal bureaucracy, relationship between the states and the municipal government. With the editing of this volume the writer will be able to help the state government, municipalities and the federal government, so that they can do a coherent and consistent thinking with regard to quantitative expansion and qualitative improvement in Municipal Services.

Baig (1976)[21] in his study discussed the position of women and was concerned with a some what subjective analysis from an Asian view-point taking into account some aspects of global values, changes, developments and movements in this century. The author studied that Asian and African women hold a strong opinion with respect to their sisters in many Northern and Western societies. She found that they fell and suffered less discrimination in modern situations than their counterparts in the west.

In **Shrivastava's (1980)**[22] book an attempt has been made to examine and evaluate state control over municipal corporations and locate the factors which act as irritants in their relationship. He endeavors to throw light on this very important public question. This books deals with the meaning and importance of local government, its development in UP as well as legislative, political administrative and financial control exercised by the state government over municipal corporations. The study draws upon the relevant facts and informations from different states of India. Its findings contain some pertinent suggestions and recommendations for improving the position and working of municipal corporations.

Jain (1980)[23] in his book described a few endeavors where women in fairly large numbers have become active participants. The author's objective behind this was to attempt to identify the crucial levels through which women can participate more fully in national development. As per the author this was

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21 Baig, Tara Ali, "India's Women Power", S. Chand & Co. (P) Ltd., Ram Nagar, New Delhi, 1976.

22 Shrivastava, Om Prie, "Municipal Government and Administration in India", Chugh Publications, Allahabad, 1980.

23 Jain,Devaki, "Women's Quest for Power", Vikas Publishing House, Pvt Ltd, UP., 1980.

intended more as a door opener the sharing of tour of interesting women-oriented projects.

Basiston (1986)[24] in his research tried to demonstrate two features of Indian urban politics: the crucial role of managers of local government organs and public authority undertakings and the lack of continuous participation in government by urban dwellers. His book throws light on the local bodies that are mostly handicapped due to scarcity of revenue and the political motivations of the state governments, which further worsen this problem. Citing concrete examples has highlighted this aspect. In the end he offered their opinions and suggestions in course of his work completing.

Antony (1989)[25] in his book described the legal position of the women. He said that it is true that the women of India awakened by the freedom movement and stirred to action by the inspiration provided by the UN Decade for Women are demanding more comprehensive legislation and meaningful review of existing laws in order to make the rights conferred on them a reality. In simple words we can say that this book describes and explains all women's rights in simple words.

Desai's (1992)[26] monograph was intended to introduce the reader to the situation of women in India historically and to describe and evaluate various attempts made by Independent India since 1947 to address the problems of women. This book is divided into three main segments, the first dealing with the various projects since 1947 for general, development and the third with those plans designed to integrate women with the entire national development.

Shrinivasan (1993)[27] in his studies illustrates various experiences of attempts to migrate women into the handicraft and dairying sectors at the grassroots level. In this book the author describes the rural women in India of Bihar and Himachal Pradesh. He said that rural women in India are important

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24 Basiston, Apurva Kumar, "Urban Local Administration, B.K. Publishing Corporation, Delhi, 1986.

25 Antony, M.J., "Women's Rights", Claron Books, New Delhi, 1989.

26 Desai, Tripta, "Women in India-A Brief Historical Survey", Munshiram Manoharlal Publishers Pvt.Ltd., New Delhi, 1992.

27 Shrinivasan, Viji, "Indian Women-A Study of their Role in the Handicrafts and Diary Sectors", Anand Publications, Delhi, 1993.

participants as economic producers in at least eight key employment sectors of the economy. He said that in spite of this participation, they are not mainstreamed, into the economy and are in some sectors, being steadily marginalized.

Sachdeva (1993)[28] in his study makes an in-depth research on urban local government. He describes about the evolution of the Urban Local government. The study describes the framework of municipal administration, laws and bylaws, rules and regulations, procedures and practices, substandard personnel, poor finances, stringent state control and above all uncalled for interference by political parties in making partisan decisions and implementing them on party basis. He also explains how Nagarpalika bill of 1991, incorporates all these reforms and how the urban government will emerge stronger with the passage of this bill and the implementation of its various provisions in letter and spirit.

Jain (1996)[29] in these papers discussed the indicator of women's impact on the administration and on their male colleague's attitude towards women's priorities and capabilities. These papers basically studied the state of Karnataka, which is one of the two states that have experienced a full five-year term of new administrative and political regime (1987-1992). About 14,000 women in the development council identified some interventions, by both international agencies and global movement committed to the elimination of inequality and poverty, which could strengthen grassroots women leaders.

Sharma (1997)[30] divided her book in four parts which provides broad description of the multifaceted aspects of the social life of women and their struggle for liberation across the globe in contemporary times. The aim of this book is to throw light on the problems faced by abused women and its damaging effect on both physical and mental health.

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28 Sachdeva, Pradeep, "Urban Local Government and Administration in India", Kitab Mahal, Allahabad, 1993.

29 Jain, Devaki, "Panchayati Raj, Women Changing Governance", UNDP, September, 1996.

30 Sharma, Beli Ram, "Women-Marriage, Family, Violence & Divorce", Mangal Deep Publications, Jaipur, 1997.

Limaye (1999)[31] basically studied women in the varied aspects, starting with age-old problems and inequality inflicted on women since time immemorial. She described heart rendering misery inflicted on women in the name of so-called religious teachings especially showing the cruelties inflicted on dalit and tribal women in the name of customs and traditions, which were steeped in ignorance and superstition.

Gupta's (1999)[32] in her study revealed that women not only suffered at the hands of their male counterparts, but viable solutions to their problems have also been unearthed and implemented mostly by the latter. In either case, Indian women have invariably been on the receiving end. This study unfolds a comprehensive view of the problems and issues pertaining to women. This also revealed that the variety of problems that women have faced might be ground into four broad categories. She says that after fifty years of our independence we find that many of our aspirations still remain in letters. Though a lot has been done a lot more remains to be done.

Manu's (2000)[33] article deals with women and grassroots politics. This article is mainly concerned with political status of women in Kerala in grassroots politics. According to him women have not been regarded as a part of the political arena because of their women's incapability to participate in politics due to several obstacles like family, employment, marriage, education and social attitude. Participation of women in politics is limited by traditional factors such as caste, class, religion and family status etc. Participation of women PRIs have given women a representation at the grass root level but it does not bring any change in the participation of women at large or in general.

Shakuntala (2000)[34] in her paper pointed out that there was a myth that empowerment is necessary only for rural women. The situation of urban women is comparatively better off than with rural women. Several changes have been made in women's daily lives. After the 73rd amendment in local level government

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31 Limaye, Champa, "Women Power and Progress", B.R. Publishing Corporation, Delhi, 1999.

32 Gupta, Suman "Women in Modern India", National Publishing House, New Delhi, 1999.

33 Bhaskar, Manu, "Women Grassroot Politics, Theoretical Issues and Social Concern of Kerala", Women, South Asian Journal of Socio-Political Studies, Vol.1, June 2000.

34 Narasimhay, Shakuntala, "Empowering Women", Yojna, Vol.44, No.109 (9), Sept.2000.

one million rural women have come into Panchayat posts, many of them are illiterate and poor. Yet, many of them have proved their mattle and won acclaim as able administrators.

Sherbhita and Kanchan (2000)[35] in their paper deal with national policy for empowerment of women and women's status in Rajasthan state. Rajasthan was one of the first states to launch a participating and innovative women's development programme. The authors highlight the critical issues of empowerment. According to it, contrary to the statements made by the state officials, neither their news nor the interest of grassroots women have been taken into consideration at the time of policy formulation.

Kaul's (2000)[36] book, an objective portrait the injustice done to women and how, over the centuries, their place in society has progressively were eroded by selfish and shortsighted men and how over long periods, women themselves acquiesced in their ill treatment. She described the wind of change, ─what brought it about, and the gathering momentum of women's fight to restore their due position and rights in society having full scope and opportunity for using their talents. She says that if the nature or the process of evolution created men and women, they were to be equal and complementary to each other physically, emotionally and in every other way. Men and women in every country need to realize this and fight to attain a state of equality, mutual respect and complementarily in society as well as in physical, economic and cultural fields.

Sengupta (2000)[37] in his book depicts the lives of women in rural Bengal. This book has emerged as a result of field study conducted by the author in Jhargram area of Midnapur district of West Bengal. The focus of the study has been on analyzing status of rural women in the context of the present socio-economic structure. By ascertaining changes in value-orientation, normative structures and cultural patterns of women they are able to assess the extent and direction of change in their journey from tradition to modernity. In the end this

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35 Sherbhita, Raj Gopal and Kanchan Mathues, "Women's Empowerment through State Benevolence", Economic and Political Weekly, Vol.XXXV, No.33, August 12, 2000.

36 Kaul, Vinita, "Women and the Winds of Change", Gyan Publishing House, New Delhi, 2000.

37 Sengupta, Nilanjan, "Women on the Move", Minerva Associates, Kolkata, 2000.

book depicts a sociological model of changing status of rural women and offers recommendations to empower rural women to become dynamic partners in rural communities, both at the familial and community level.

Pruthi and Devi (2002)[38] in their well researched work trace the growth of women in modern India with regard to their education, employment, empowerment their presence in law and politics, their present status and finally the future prospects of their status and position. In the Encyclopedia an attempt has been made to understand the status and empowerment of women in India over a period of time, and to analyze to what extent the various reforms have served to improve the lot of women. As a whole, it tries to highlight women's achievements in India and the direction it needs to go in for further improvement, which is imperative. Development of women folk at a national level automatically ensures the progress of the nation.

Siva's (2002)[39] article focused on the significant achievement of the provisions of the 73rd Amendment Act concerning reservation of seats and political offices in favour of women and the disadvantaged section of rural community. The 73rd Amendment could be considered historic and very radical for the first time in the history of independent India that has made mandatory provision for the reservation of a minimum number of seats and offices of chairpersons to women as well as to the marginalized section of the rural community. Political empowerment would be meaningful only if it is presided and accompanied by capacity building among the women and the weaker section of Indian rural society.

Sandhu (2006)[40] in a book review discussed the book written by Navnita Chadha Behra named "Gender, Conflict and Migration". As per the author this book is a collection of 11 papers that emerged from an international conference held in Delhi. This volume goes on to effectively convey the deep understanding of the concepts of gender, conflict and violence. This book provides a unique and

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38 Pruthi, Raj Kumar, Rameshwari Devi & Romila Pruthi, "Encyclopedia of Status and Empowerment of Women in India (Volume 1-4) Saurabh Communications, Delhi, 2002.

39 Siva, K. Subramanyam, "Empowerment of Women and Marginalized Groups in Panchayats", Kurukshetra, Vol.50, No.7, May 2002.

40 Sandhu, Amarinder, "Women on the Move", An Article, The Tribune, 13th August 2006.

instinctive understanding of women's migration due to conflict and also focuses on the conceptual methodology, logical and policy related issues identified by the contributors in this book. In this book the contributors have used various research methods such as oral history, ethnographic research, in-depth interviews etc. This book is highly informative and can be of great help to scholars of social sciences.

Gupta and Mittal's (2006)[41] book is a collection of papers in which an attempt has been made to cover diverse aspects of the subject including the status of women and children in India. The author says that the position of women in India is still far away from the status of equality with men. This book encompasses a wide range of content and approaches in the ambit and, as such it is expected to be of much interest to a vast spectrum of scholars. This book may, perhaps be best described as multidimensional in which various educational, economic, political and social factors are discussed which have changed the world of work in India since Independence.

Mathur (2007)[42] in his paper studied the impact of the Constitution (74th) Amendment Act (CAA), 1992 on Municipalities which is a path breaking effort in achieving democratic (CAA) decentralization in India. In addition to ensuring constitutional validity to Urban Local Bodies (ULB's) this legislation also aims at broadening the range of powers and functions of municipal governments. This paper is an attempt to review the implementation status of selected mandatory discretionary provision of the CAA. The Paper has thrown light on the performance of different states on the compliance-implementation of the Act provisions.

Ganesamurthy's (2008)[43] work is a collection of papers written by different writers related to empowerment of women. This book gives a complete picture of women whether it is related to socio-economic or political rights of

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41 Gupta Sunit and Mukta Mittal, "Status of Women and Children in India", Anmol Publications Pvt Ltd,. New Delhi, 2006.

42 Mathur, M.P., "Impact of the Constitution (74th) Amendment Act on the Urban Local Bodies: A Review", National Institute of Urban Affairs, New Delhi, 2007.

43 Ganeshmurthy, V.S, "Empowerment of Women-Socio, Economic and Political", New Century Publication, New Delhi, 2008.

women. This book also emphasizes on the legal laws of women, about the problems faced in the private sector as well as the role of women organizations in the empowerment of women. As according to these papers women form an important part of the Indian work force and they bear a double burden, special steps have to be taken to promote their welfare and development. The emphasis should be on effective enforcement of the protective measures, policies which encourage education, skill development and training among women also need to be given continuous attention.

Satija (2009)[44] in her paper discusses that woman empowerment in India is a challenging task as we need to acknowledge the fact that gender based discrimination is a deep rooted social malice practiced in India in many forms since thousands of years. Women's rights are the means by which a dignified living is ensured thereby safeguarding her privilege. Formulating laws and policies are not enough as it is seen that most of the times these laws and policies just remain on paper. Progress in increasing the representation of women in national parliaments has been increasing at a steady but at a slow pace, but growth has been uneven across the region. This paper provided significant data on women's role at local government level as well as their role in senior portions in other areas, such as private sector and civil society.

In the literature reviewed above the issues of women empowerment in Urban Local Government institutions but the area which researcher has taken has not been fully explored. The 74th Amendment has changed the relation between the women and administration. This investigation is the gist for this particular study as well as the organizational structure of Municipal Corporation Shimla, Municipal Council Rampur and Municipal Council Theog. Hence, highlighting some new areas is considered for investigation further more.

1.4 SELECTION OF THE PROBLEM

Empowerment is an active multidimensional process which enables individual about herself, what she wants, express it, try to get it and have

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[44] Satija, Kalpana Chandrapraksh, "Women Empowerment in Decision Making in India (September 14, 2009)", The Mass Journal of Social Science, 2009. Sardar Patel Institute of Economics and Social Research, Ahmedabad, India.

confidence, awareness, mobility, choices, control over resources and decision making power. The present study is done on the basis of investigating the impact of the statutory presence of women in urban local government institutions.

1.5 OBJECTIVES OF THE STUDY

1. To study the profile and the organizational structure of Urban Local Institutions of Shimla District.
2. To identify the role and contributions that different stakeholders can play in addressing the impact and improving the overall conditions of women.
3. To study the cultural attitudes and customs that creates barriers to the full and equal participation of woman in political processes.
4. To study women's movement and its link with women in politics to ensure gender equality throughout the society.
5. To find out the different social and political groups from which the women representatives are drawn and to study the outlook extent of awareness they have in their special role as women representatives.
6. To study the effectiveness of the training programmes to enhance the capacity of women representatives.

1.6 HYPOTHESIS

Hypothesis is a very important part of a research study. Hypothesis can be termed as a primary idea, which provides guidelines to conduct study. According to George A. Lindbergh, a hypothesis is a tentative generalization the validity of which remains to be tested. In its most elementary stage the hypothesis may be any hunch, guess, imaginative ideas, which becomes the basis for action or investigation.[45] Goode and Hatt have taken it as a proposition, which can be put to test to determine validity.[46]

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[45] Bajpae, S.R, "Methods of Social Research", Kitab Ghar, Naya Kanpur, 1960, p.7

[46] Hatt and Goode, "Methods of Social Research", McGraw Hill, Kaga Kusha Ltd., 1952, pp.5-6.

The Hypothesis of this study is as follows:-

"74th Amendment has served as the major breakthrough towards ensuring women's equal access to and increased participation in social, political and economic spheres."

1.7 METHODOLOGY

Research in a common parlance refers to a scientific and systematic search for pertinent information on a specific topic. The scientific and systematic approach is known as methodology in research. According to John W. Best, "Methodology describes as what must be done, what data gathering devices will be employed how sources of data will be analyzed and conclusions reached".[47]

The present study is based on the facts and observations that are confined to one Municipal Corporation (MC) Shimla and two Municipal Councils Rampur and Theog of Himachal Pradesh are studied. In this study we have questioned the general public also to make this clear as to how women's participation in the political arena improves their decision making in all fronts either it is related to economic or social aspects of role.

For making an in-depth analysis, one MC Shimla and two Municipal Councils (Rampur and Theog) were selected. The present study was conducted with the objective of the awareness and participation of elected women representatives of urban local institutions on account of their recent constitutional reservation policy. In the present study, 409 respondents were taken in which, elected members, general public, officials of MC Shimla, Urban development office, Municipal council Rampur and Theog were selected randomly as shown in Table 1.5 below:

Table 1.5

Various Categories of Respondents in this Study

Sr. No	Category	Municipal Corporation	Municipal Council Theog	Municipal Council Rampur	Total

[47] Best, John. W, "Research in Education", Prentice Hall, New Delhi, 1977, p.5

1	Elected Members	25	07	07	39
2	General Public	100	100	100	300
3	Officials	50	10	10	70
	Total	175	117	117	409

1.8 TOOLS FOR DATA COLLECTION

A Comprehensive questionnaire will be structured to seek information from the respondents. The questionnaire will be administered into three categories:-

(a) For elected male representatives

(b) For elected female representatives

(c) For general public and officials

(Separate for each category).

1.8.1 Primary Data

These categories will comprise of the members of Municipal Corporations, Municipal Councils, officials and general public. The official category includes Councillors, elected members males and females separately, bankers, Municipal Corporation employees, urban development officials. The questionnaires were structured for women members, male members, officials and general public. It was formulated in order to elicit detailed information. Discussions were made with the male members about the role of the women members so that the study will not be one sided. Observation techniques have been adopted by attending the meetings and training programmes.

1.8.2 Secondary Data

This method has a great bearing in the field of research especially for the collection of requisite information. In this method of data collection, a comprehensive study of relevant documents is made which includes all available documents of records, published or unpublished, material and annual administrative reports of Municipal Corporation, urban development Shimla, in order to extract the information. Various acts and legislation passed by either Union Government or State governments were consulted.

1.9 CHAPTERISATION

The scheme of chapterisation is as follows:-

Chapter I: Introduction – It includes the importance of topic, objectives, methodology of research, review of literature and scheme of study.

Chapter II: Profile of Shimla District and Urban Local Bodies- It traces the History and geographical area of Himachal Pradesh, Municipal Corporation Shimla, Municipal Council Rampur and Theog, Urbanisation trend in India and State, Organisational chart of MC, Municipal Council's, Functions of ULB's, Budget, Financial powers of Municipal corporation, Shimla.

Chapter III: Socio-Economic Background of Elected Women Representatives, Officials and General Public — It includes the historical review of constitutional provisions for women, laws affecting women, education, economic empowerment of women, socio-economic status of elected representatives, officials and general public through questionnaire.

Chapter IV: Reservation Policy-Retrospect and Prospect – It includes political representation of women, history of political reservation for women, Global situation as well as Indian situation of women, purpose of reservation, lastly, discussed about the effectiveness of 74th Amendment on women through questionnaire.

Chapter V: Political Participation and Elected Women Representatives - It includes factors affecting women participation in politics, strategies for women's political participation, evolution of women's participation in political activities, global as well as Indian perspective of women in parliament, effects of low participation, lastly discussed about WER's participation and training through questionnaire.

Chapter VI: Conclusions and Suggestions.

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Himalaya is supreme amongst the mountains of the world. Kalidas described it as Dev-Atma Himalaya, whereas Lord Krishna said in Bhagwad Gita, “Among Mountains, I am the Himalaya….”. Its grandeur and mystery have influenced all spheres of life of the people of India since times immemorial. The Himalaya is not a single continuous chain of mountain but a series of parallel ranges intersected by enormous valleys and extensive plateaus. Running from Kashmir, to the eastern end of Assam, it covers a tract of land 200 to 400 kilometers in breadth and 2,400 to 2,550 kilometers in length between Indus River in the west and Brahmaputra River in the east.[48] Someone has drawn a beautiful picture of Himachal Pradesh in his poetic words, “eternal snow, lush green forests, singing streams, dancing birds, lovely lakes, verdant vales, emerald meadows, smiling glaciers and gay girls: this is the picture of Himachal Pradesh which sprawls in the North-Western lap of Himalayas”.

2.1 GEOGRAPHICAL FEATURES

Himachal Pradesh is situated between 30°22', 33°12' North Latitude and 75' 47' to 79°04' East Longitude. It became the eighteenth state of the Indian

[48] Singh , Mian Govardhan, “History of Himachal Pradesh”, Yug bodh Publishing House, Delhi, 1982, p.9.

Union on 25th January 1971.Himachal means the land of snow and is known as 'dev bhumi' -- the land of gods. The state has a geographical area of 55, 673 sq km spread in 12 administrative districts. Shimla, the state capital, was the summer capital of the British (then known as Simla) from AD 1864 till independence.

Himachal lies between the low lying Shivalik hills and the mighty Great Himalayan Range. The elevation ranges from 350m in the plains of Kangra and Una to 7,000m in the high hills of Lahaul and Spiti. This variation in altitude gives shape to fertile valleys of the plains on the one hand and cold deserts of high mountains, on the other hand.[49]

Table 2.1

Population Data (Provisional) 2011

State/ District Code	Name	Area (sq km)	Population		
			Persons	Males	Females
1	Chamba	6,528	5,18,844	2,60,848	2,57,996
2	Kangra	5,739	15,07,223	7,48,559	7,58,664
3	Lahul & Spiti	13,835	31,528	16,455	15,073
4	Kullu	5,503	4,37,474	2,24,320	2,13,154
5	Mandi	3,950	9,99,518	4,96,787	5,02,731
6	Hamirpur	1,118	4,54,293	2,16,742	2,37,551
7	Una	1, 540	5,21,057	2,63,541	2,57,516
8	Bilaspur		3,82,056	1,92,827	1,89,229

[49] Balokra, J. M, "The Wonderland Himachal Pradesh—An Encyclopedia", H.G. Publication (India), New Delhi, 2006, p.5-6.

		1,167			
9	Solan	1,936	5,76,670	3,06,162	2,70,508
10	Sirmaur	2,825	5,30,164	2,76,801	2,53,363
11	Shimla	5,131	8,13,384	4,24,486	3,88,898
12	Kinnaur	6,401	84,298	46,364	37,934
	Himachal Pradesh	35,673	68,56,509	34,73,892	33,82,617

Source: - Series-3 Provisional Population Totals Paper-1 0f Census 2011.[50]

Out of the total geographical area of 55, 67,300 Km of the state the forest area is 19.51% (10, 86,548 ha). The barren and uncultivable land is 7, 75,896 hectare, which is 13.93% of the total area. The state has 24.07% permanent pastures and other grazing lands (13, 40,222 ha) and 1.86% (1, 03,942 ha) cultivable wasteland. Net area sown is 10.06% (5, 60,154 ha) of the total area of the state.

2.2 DEMOGRAPHIC PROFILE

Population Census Data of Himachal Pradesh shows that it has total population of 68.56 Lakh (as per 2011 census) which is approximately 0.57% of total Indian Population. Literacy rate in Himachal Pradesh has seen upward trend and is 83.78% as per 2011 population census. Of that, male literacy stands at 90.83% while female literacy is at 76.60%.

Population of Himachal Pradesh since 1901 has experienced a gradual increase from one Census year to the next one with the exception of 1901 to 1911 where it declined slightly. Total population of this State has risen from 1,920,294 in 1901 Census to 6,856,509 in 2011 Census.[51]

Despite claims of rapid urbanisation in Himachal Pradesh, the hill state continues to be rural-dominant with the 2011 census registering only a marginal increase in urban population.

Chart 1

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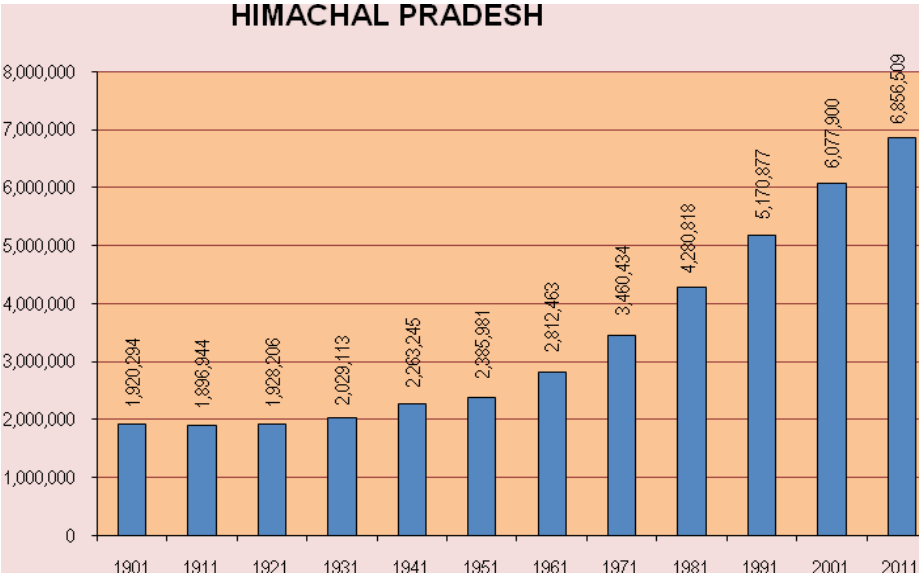
50 Census of India 2011 (Provisional), "Series-3 Provisional Population Totals Paper-Census 2011".

51 Ibid.



The urban population increased from 9.08 per cent in 2001 census to 10.04 per cent in 2011, implying that 90 per cent of the people still live in rural areas. In numerical terms, the urban population, mainly confined to Shimla and Solan, stands at 6, 88,704, while the rural population is a staggering 66, 17,805.Una district in Shivalik foothills adjoining Punjab, with a population of 521.057, recorded the highest demographic growth of 16.24 per cent. The tribal district of Lahual and Spiti, with a population of 31,528, continues to register a negative growth rate of -5.10 per cent. Literacy rate stands at 91.39 per cent in urban and 82.91 per cent in rural areas. In urban areas the male literacy rate is 93.72 per cent, while female literacy rate has improved to 88.66 per cent, but the same for rural areas were 90.49 per cent and 75.33 per cent respectively.[52]

Table 2.2

Demographic Features of Himachal Pradesh

Item	Unit	1971	1981	1991
Area	000 sq. km	55.7	55.7	55.7

52

http://www.dayandnightnews.com/2011/07/himachal-registers-marginal-increase-in-urban-population.

Population	m nos.	3.5	4.3	5.2
Male	m nos.	1.8	2.2	2.6
Female	m nos.	1.7	2.1	2.6
Gender ratio	Females/ 000 males	958.0	972.0	975.0
Household	m nos.	0.7	0.8	1.0
Persons per Household	Nos	5.3	5.5	5.3
Density	persons/Sq.Km.	62.0	76.0	92.0
Birth Rate	per 000 persons	-	32.9	26.7
Death Rate	per 000 persons	-	10.3	8.6

Demographic characteristics as per 2001 Census are given in table 2.3 (a, b) below:

Table 2.3 (a)
Demographic Features as per 2001 Census

1	Total Population	60,77,900
2	Males (Percentage)-	50.80
3	Females (Percentage)-	49.19
4	Decadal population Growth (1991-2001)	17.53%
5	Population Density	109
6	Sex Ratio	968
7	Rural Population	54,82,319
8	Urban Population	5,,95,581
9	Scheduled Caste Population	15,02,171
10	Scheduled Tribe Population	2,44,587
11	Literacy Rate	77.13%
12	Male Literacy	86.02%
13	Female Literacy	68.08%

Provisional data of census has also been brought by the Department of Census Operation.

Table 2.3 (b)
Comparative Picture of 2001 with 2011 is Appended Below

Particulars	2001	2011
Districts	12	12
Sub-Districts/The.S.T	109	117
C.D.Block	72	77
Towns	57	59

Statutory Towns	56	56
Census Towns	1	3
Municipal Corporation	1	1
Total number of Villages	20118	20690
Total Population	60,77,900	68,56,509
Total Male Population	30,87,940	34,73,892
Total Female Population	29,89,960	33,82,617
Decadal Population growth in %	17.54	12.81
Population Density	109	123
Sex ratio	968	974
Sex ratio (0-6)	896	906
0-6 Population	793137	7,63,864
0-6 population % to Total Population	13.05	11.14
Literacy	76.5	83.78
Literacy Rate of Male	85.3	90.83
Literacy Rate of Female	67.4	76.60

Localities along the foothills of Himalaya have the highest population density in the region and these districts also recorded maximum population growth rate. This was mainly due to the spill over effect of the demography and ecology of the adjacent Indo-Gangetic Plains. Population density is much lower as compared to other parts of India. Lahul and Spiti record the lowest population density of 2 person/sq.km. There are three major population categories: capital sector workers, land-tilling work force, and mining workers. The sex ratio is quite impressive, as compared to the national average (933 females/1000 males). This has been above 950females/1000 males in the past 4 decades. However, in the last decade (1991-2001) there had been a slight decrease in the sex ratio as compared to the previous decade though still it is well above 950females/1000 males. Himachal is one of the states with highest female child population in the age group 5-9 years. It is also one of the worst affected states in terms of decreasing sex ratio in the age group of 0-6.[53]

2.3 CLIMATE

Himachal Pradesh is a mountainous state with altitudes ranging from 610 to 6,700 meters. The climatic conditions here accordingly vary from the semi-

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53 Himachal Pradesh State Strategic Statistical Plan,. himachal.nic.in/economics/SSSP-finalreport_2011. pdf,p.4-5.

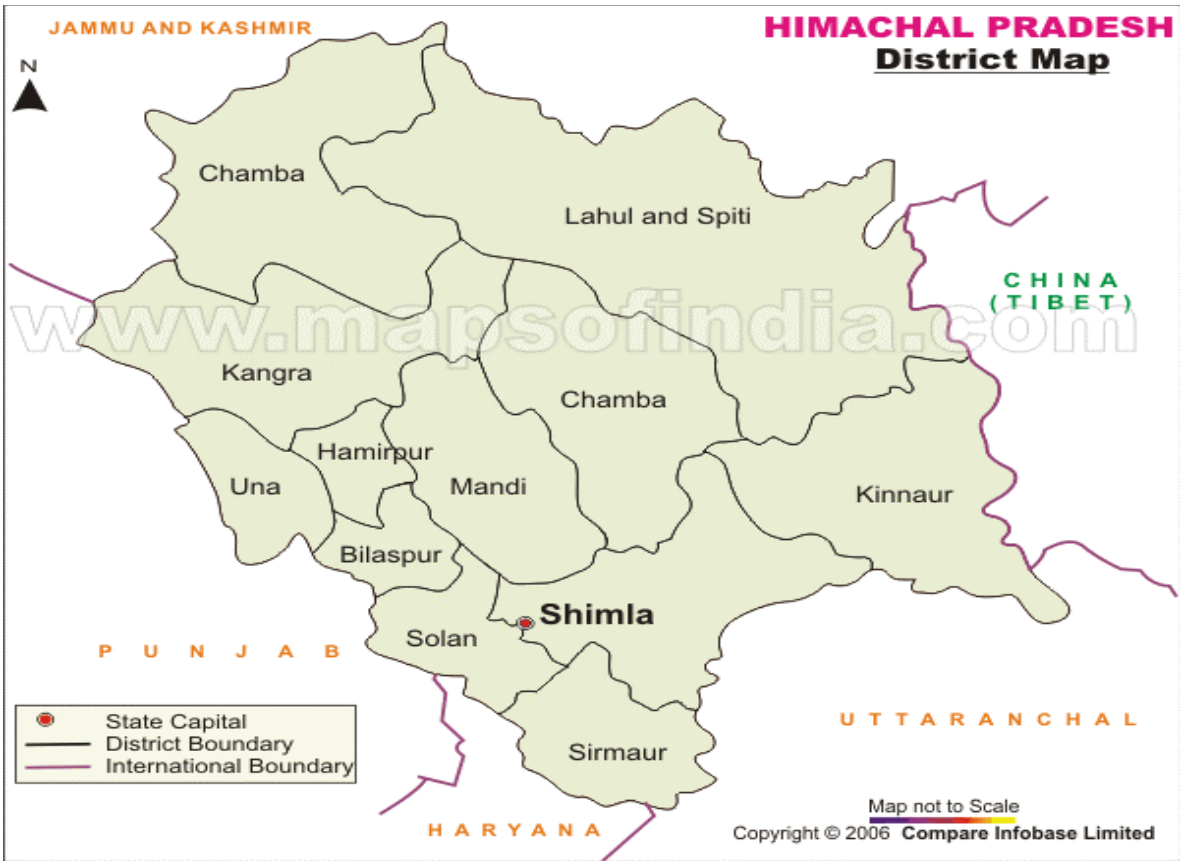
tropical to semi-arctic. The climate of Kangra valley, Beas valley, Shivalik valley and Kiarda valley in summer is severe and winter is pleasant and bracing, with only a moderate variation between the day and night temperature, in winter the inhabitants move to the lower hill. Himachal Pradesh normally has two well defined rainy seasons. The precipitation diminishes as it reaches the northern portion of Kinnaur, Lahaul Spiti. The rainfall becomes less and less as it reaches Shipki.

2.4 SEASONS

Broadly speaking, there are four seasons experienced in Himachal Pradesh. Spring in the lower valleys begins around the second week of February and in the upper valleys in early March and lasts until the end of May. During spring, the mornings and the evenings are cool, but in the day time the sun comes out in full force and thunderstorms are also frequent. The summer season starts from April and lasts three to four months. This season is dry and often heat is very intense in lower valleys, though the high hills are pleasant. During the winter season the high altitude-inhabitants like Kinauras, Gaddis, Lahulas, Spitians and other nomads migrate with their flocks to the lower valleys.[54]

2.5 ADMINISTRATIVE STRUCTURE

[54] Singh, op.cit., p.10.


JAMMU AND KASHMIR
HIMACHAL PRADESH
District Map
N
Chamba
Lahul and Spiti
CHINA (TIBET)
www.mapsofindia.com
Kangra
Chamba
Hamirpur
Una
Mandi
Kinnaur
Bilaspur
Shimla
Solan
P U N J A B
State Capital
District Boundary
International Boundary
U T T A R A N C H A L
Sirmaur
Map not to Scale
H A R Y A N A
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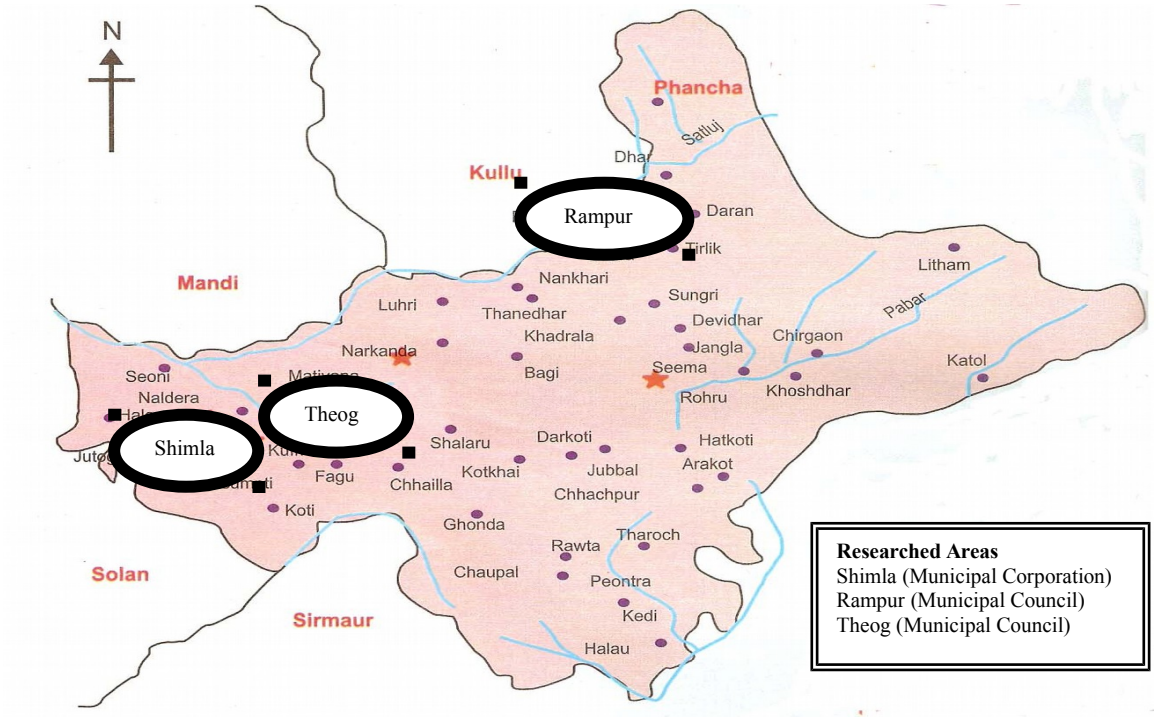
Shimla Map


N
Phancha
Satluj
Dhar
Kullu
Rampur
Daran
Tirlik
Litham
Mandi
Nankhari
Luhri
Sungri
Thanedhar
Devidhar
Pabar
Khadrala
Jangla
Chirgaon
Narkanda
Seema
Katol
Bagi
Seoni
Naldera
Rohru
Khoshdhar
Theog
Shimla
Shalaru
Darkoti
Hatkoti
Fagu
Chhailla
Kotkhai
Jubbal
Arakot
Chhachpur
Koti
Ghonda
Tharoch
Rawta
Solan
Chaupal
Peontra
Kedi
Sirmaur
Halau
Researched Areas
Shimla (Municipal Corporation)
Rampur (Municipal Council)
Theog (Municipal Council)

In addition to the state level administrative structure consisting of various departments under the overall control of the secretaries to the government of India, there are administrative units at the lower levels as given in table 2.4 below: [55]

Table 2.4
Administrative Units in Himachal Pradesh

1	Districts	12
2	Sub-Division	53
3	Tehsils	82
4	Sub-Tehsils	34
5	Developmental Block	77
6	Towns	57
7	Panchayats	3,243
8	Panchayat Smities	77
9	Zila Parishad	12
10	Urban Local Bodies	57
11	Nagar Nigam	1
12	Nagar Parishad	21
13	Nagar Panchayats	27
14	Cantonment Board	7
15	Census Town	1

2.6 HISTORY AND FORMATION OF HIMACHAL PRADESH

The earliest known inhabitants of the Himachal Pradesh were tribal called Dasas and later Aryans assimilated with the tribes. In the later centuries, the hill chieftains accepted suzerainty of the Mauryan Empire, the Kaushans, the Guptas and Kannauj rulers. During the Mughal period, the Rajas of the hill States made some mutually beneficial arrangements which governed their relations. In the 19th century, Ranjit Singh annexed many of the States. The British defeated the Gorkhas and entered into treaties with some Rajas and annexed other kingdoms. The situation remained more or less unchanged till 1947.After India attained independence in 1947, and British paramount lapsed over the princely states, Himachal Pradesh was formed by merging together the erstwhile Shimla Hill States numbering over thirty. Himachal started out as a centrally administered territory on the 15th August, 1948 with four districts (Chamba, Mandi, Mahasu and Sirmour) and was raised to part 'C' State with a legislature and a ministry in

[55] Himachal Pradesh State Strategic Statistical Plan, op.cit., p.6.

1952. Bilaspur was added in 1954, and Kinnaur, in 1956 to raise the number of districts to six. During 1961-71 Himachal Pradesh underwent major changes in its jurisdictional boundaries. The reorganization of Punjab State in 1966 saw the transfer of 4 new districts–viz. Kangra, Kullu, Lahaul-Spiti and Shimla from Punjab as they were Hindi speaking and contiguous hill areas, to the Union Territory of Himachal Pradesh. On the 25th January 1971, Himachal Pradesh was upgraded to the status of a State. From the point of view of administrative convenience, districts in the State were reorganized in 1972, which resulted in internal adjustment of boundary to create Solan and to the creation of two new districts (Hamirpur and Una) taking the number of districts to twelve.

Himachal Pradesh has five major perennial rivers–the Beas, the Chenab, the Ravi, the Satluj and the Yamuna that form its valley system. These rivers have a large hydro-power generation potential for whose exploitation enormous capital investment is required. These rivers also provide fertile arable land, making agriculture the primary source of income for the people.[56]

Representing a fascinating part of the mightiest mountain ranges on the globe, Himachal Pradesh continues to be the “abode of Gods” with peace and tranquility, which made it the “tapasthali” of saints and sages.

The state’s rapid march on the road to development has not diluted its cultural identity and the people still have abiding respect for their rich traditions. The “devbhoomi” has come a long way from an amalgamation of little known feudal kingdoms to a modern state. The rugged “uncultivable” hill slopes have been transformed into money spinning orchards; roads have penetrated the mountains in directions, opening into nature’s hidden splendors to the world.

Numerous turbulent rivers and nallahs criss-crossing the hills have been bridged and some to the big rivers have already been impounded to generate electricity. Efforts are on to harness the vast hydel potential to make the hill state a “powerhouse” of the country. The spectacular achievements of the state, with a difficult topography and varied climatic conditions, have proven false or belied the

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[56] Negi, Aparna, “Cost-Benefit Analysis of Women Education in Himachal Pradesh: A Case Study of Kinnaur”, Ph. D. Thesis, 2002.

general belief that the people of the hills were destined to live in misery and poverty.

The history of the state has been as old as mankind. In fact, it was one of the centers of man's evolution as evident from the archaeological find in Shivaliks of more than a million year old fossils of Ramapithecus and a half a million year old Paleolithic tools. The erstwhile rulers of the princely states claimed descent from the heroes of "Ramayana" and "Mahabharata" and traced their lineage to the sun and the moon. The name of "Trigarta" as Kangra region was known in earlier times, finds repeated mention in the Sanskrit literature, particularly the Mahabharata and the Puranas. King Susharman, the founder of Trigarta, allied with the Kaurvas during the Great War.

Himachal Pradesh first came into being as a centrally administered territory on April 15, 1948, by the integration of 30 small princely states. Only five of these states had some size while 13 of them were less than 100 square miles, three were even less than 10 square miles in area.

When Bilaspur was merged with it in 1954 it had an area of 28,192 sq. km. These states presented a picture of stark poverty, illiteracy and all round backwardness. In states like Mandi and Sirmour some sorts of assemblies were in place but they had no real power and the rulers were in complete command.[57]

The Shimla hills were controlled through a political agent and the Punjab hills through a resident. Since their powers were largely undefined, the rulers were not free even in handling the internal administration of their respective states. The situation changed dramatically after independence but the formation of the hill state was preceded by some political turmoil as the feudal rulers were not willing to transfer power to the people. With the British no more at the helm of affairs, they were no longer in a position to suppress the popular sentiment. A plan was made to form a union of states and accordingly a constituent assembly was convened at Solan from January 26 to 28, 1948, under the chairmanship of Raja Durga Singh of Bhutan. The Punjab hill states did not participate in the

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[57] Lohumi, Rakesh, "Abode of Gods on Roads to Progress", Tribune, March 15, 2007, p.4.

assembly and it was confined to Shimla hill states only. A decision was taken to constitute a union of states, named Himachal Pradesh, to be the assembly. However, Praja Mandal leaders like Dr. Y.S. Parmar and Pandit Padam Dev had other ideas. They foiled the move by apprising Mr. Sardar Patel, then Home Minister, of the real intentions of the princes. They favoured a consolidated hill province by amalgamation of the states and immediate transfers of power to the people. The Government of India supported their view point and refused to recognize the union. With the coming into force of the new constitution, it became a Part-C state but it is still had to contend with the old bureaucratic setup as the advisory council, comprising three erstwhile rulers and six representatives of the people, had no real power. Important matters were not put before the council and even where the council was consulted, its recommendations were not implemented.

The relentless battle waged by Dr. Parmar inside and outside Parliament for democratization of the administration led to passage of the Government of Part C State Act providing for a democratic government of a limited character in the state. Subsequently, a 36 member Vidhan Sabha was created in November 1951 and the first popular government headed by Dr. Parmar assumed office on March 24, 1952. The Chief Commissioner gave way to Lt Governor and Major-General Himmat Singh was the first incumbent to the upgraded office. Subsequently, Dr. Parmar managed to convince the centre of the incongruity of keeping Bilaspur as a separate Part C state and it finally became a part of Himachal Pradesh on July 1, 1954.[58]

The travails of the infant state were, however far from over as the Justice Fazl Ali Commission, set up by the Centre to look into the reorganization of state, had recommended its integration with Punjab by a majority verdict in September 1955. The recommendation came as a bolt from the blue for the people who had struggled for a separate hill state these years. They fought yet another battle and succeeded in convincing the centre about the necessity of Himachal Pradesh continuing as a separate state. The commission had also stressed that in case

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[58] Ibid, p.5.

Part C states were not willing to merge with large states, they should be put under Central rule. Dr. Parmar and other leaders did not hesitate in making way for the return of bureaucratic rule in the larger interest of the people and maintaining a separate identity of the hills.

Thereafter, the state was governed by a territorial council, a corporate body in which the elected members had no role and the administration was virtually run autocratically under the Lt. Governor. Eventually, in 1962 when the territorial councils were turned into Vidhan Sabhas all over the country Dr. Parmar once again took over the reins of the administration. The reorganization exercise turned out to be a blessing in disguise as the Boundary Commission appointed by the Centre for the purpose recommended that hill areas of Kangra, Nalagarh, LahaulSpiti, Kullu and Shimla in Punjab be integrated with Himachal Pradesh. These areas were transferred on November 1, 1966 to more than double its area to 55,673 km. However, the integration of new areas created a plethora of problems as the higher services were not under the control of the state and rules of business necessitated frequent references to the centre which exercised strict control over budget. The leaders soon realized that there could be no end to the woes of state until it was granted full-fledged statehood. Yet another movement was launched with the passing of a unanimous resolution of January 24 1968, demanding statehood in the assembly. The act to provide statehood to Himachal Pradesh was passed on December 18, 1970, and Himachal Pradesh became the 18th state of the country on January 25, 1971.[59]

The state comprises of 12 districts with a population of 68.56lakh (2011 census). The density of population is 123 persons per sq. km. The state has an area of 55,673 sq. km and majority of the population is in rural areas. About half of the area is covered under tribal belt with just 2.2 lakhs population. The sex ratio is 974 females per 1000 males (as per 2011 census). NFHS-2 had estimated the sex ratio for the state, at 1013 in 1998-99. In contrast to all India the sex ratio has been steadily increasing. Out of 16,997 villagers, only 7,522 (44.5%) villages have metalled road connection (7394kms.).Rail communication

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[59] Idem.

is restricted to a few kms only. Out of a total of 45,367 habitants, 26,730 are fully covered and 14,047 are partly covered with piped drinking water. 100% electrification of villages has been achieved 98% households are electrified. The total literacy of the state is 83.78% (90.83% males, 76.60% female) 2011 census per capita income of Rs. 14,682 in 1998-99. On the basis of sex ratio female literacy and life expectancy women are favorably placed in the state. The Himachal economy is mainly dependent on tourism and agriculture, Kullu-Manali, Shimla, Palampur and Dharamshala are famous tourist destinations of Himachal Pradesh. The state is located in altitudes ranging from 450 meters to 6500 meters above sea level. The state capital is Shimla (formerly British India's summer capital) under the name Shimla".

Some other latest available data reflecting on the economy of the State are given below:

- Road length of 31216 Km (2009-2010)
- Non-electrified villages in HP: 109 identified by Government as on 31st Dec.2010
- Metalled and all-weather roads in HP: 59 percent of the roads in the state
- HP hydel power potential (as on 31st December, 2010): 23,000 MW
- Power produced by hydro in HP (as on 31st December, 2010): 6672 MW
- Power potential of hydel projects currently under construction: 5973 MW
- HP minimum wage: 120 Rupees per day (simple labourer)
- Forest cover spread over area of: 37,032 square km
- Area which is prone to forest fires: 8,267 square km
- Species of flora and fauna in HP: 3,295.[60]

2.7 MUNICIPAL CORPORATION SHIMLA

Shimla the summer capital of the Supreme Government, of the Punjab Government and of the army head-quarters, is situated on several small spurs of the lower Himalayas, at a mean elevation of about 7,100 feet above sea level. Its

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[60] Census of India, 2011, http://censusindia.gov.in/2011census.

latitude is 31 6' N., longitude 770 13' E. Its distance by the cart road from Kalka railway station at the foot of the hills is 88 miles. It is surrounded by the territories of nearly thirty minor independent chiefs under the control of the Deputy Commissioner of Shimla, who is ex-officio superintendent of the hill states. Topographically, it has been described as an irregular crescent, a description which is still not inapplicable, although it in recent years it has extended much, and is now fully six miles in length from one end to the other. The various suburbs are categorized into Bara (great) Simla. Chota (little) Simla, Prospect Hill, Elysum, Boileauganj, Summer Hill, Kaithu and Jakku. The official gazetteer describes the scenery of Simla as "exquisite." It is bounded by Mandi and Kullu in the north, Kinnaur in the east, the state of Uttranchal in the South, Sirmour District in the West. The elevation of the district ranges from 300 to 6000 meters. The topology of the district is rugged and tough. Shimla district derives its name from Shimla town which was once a small village. Shimla district in its present form came into existence from 1st Sept. 1972 on the reorganization of the districts of the state.

2.7.1 History

Barely two centuries ago, the area was occupied by the modern-day Simla a dense forest. Only the Jakhu temple, which has stood the test of time and a few scattered houses, comprised the signs of civilization. For a lack of contemporary history, opinion is divided even over the origin of its name. While some assert that the name is derived from a solitary house called 'Shamlaey' others believe that the name is a derivative from the name of a village called 'Shimlah' or 'Shumlah'. A few others believe that a temple of goddess 'Shamli' gave birth to the modern name; still others assert that its original name comes from 'Shyamalaya'. Indeed, very little is known about its early history, the earliest available records reveal that the area formed a part of the Keonthal State at the turn of the 18th century. According to a Rev. Mr. Long, whom Mr. W. H. Carey mention in his Simla Guide of 1870, Simla derives its name from 'Shyeamalay', the house built of blue slate erected by a fakir on Jakhu, the first nucleus of the settlement. But this derivation is regarded by many people as fanciful and

farfetched, and probably ‘Shimlah’ or ‘Shumlah’ as pronounced by the hill people, is the actual ward from which the station takes its present name. The official history of the Simla ‘ilaqa’, or district, up to 1850 has been given in the Settlement Report on the Simla district by Colonel E. G. Wace (1881-3), from which the following extract is taken:-

"The lands forming the 'pergannah' and the present station of Simla originally belonged conjointly to the Maharaja of Patiala and the Rana of Keonthal. As early as 1824 European gentlemen, chiefly invalids from the plains, had, with the permission of these chiefs, established themselves in this locality, building houses on sites granted them rent free, and with no other stipulation than that they should refrain from the felling of trees, unless with the previous permission of the proprietors of the land. The station became favorably known as a sanitarium, and in 1830 the government directed that negotiations should be entered into with the chiefs of Patiala and Keonthal for as much land as was deemed sufficient to form a station. Accordingly Major Kennedy, then political cent, negotiated an exchange with the Rana of Keonthal for his portion of the Simla hill, comprising thirteen villages, and yielding an estimated revenue of Rs. 987, making over to the Rana the ‘pergannah’, yielding an annual revenue of Rs. 1,289, which had been retained on the first conquest of these hill, as its position was considered to afford a good military position. A portion of the retained pergannah of Bharaulle, consisting of seven small villages, was at the same time made over to the Maharaja of Patiala in exchange for his portion of Simla which was included in his territory yielding estimated revenue of Rs. 245 per annum”.

History of Shimla goes back to the period of Anglo-Gurkha war in the beginning of 19th century in 1804 the Gurkhas who had suffered a severe defeat at the hands of the Sikhs at the battle of Kangra, a hill fortress about sixty miles from Shimla, where according to some accounts they lost thousands of men in the fight and many others from disease, continued to ravage the states and hills surrounding Shimla. By 1808 the invaders had conquered all the fortified posts between the Jamuna and Satluj and from the capital Arki began their ruthless rule over the neighbouring hill states, until at length people in their wretchedness

appealed to the British for help.[61] A small British force under major general "Sir David Ochterlony" was dispatched to liberate the hill men from Gurkhas. Majority of hill chiefs responds to the call and joined the British forces. The rivals were engaged in the toughest battle at 3750 ft high Ramgarh fort at Nalagarh. A desperate battle took place near the fort of Malaon in which superior guns of the British overpowered the enemy. The battle of Malaon on 15th May 1815 ended the dream of the Gurkhas, to rule over this part of the land for longer. After a few days, an official declaration was made according to which all chieftains who had joined the British in expelling the Gurkhas were restored with their land under the British protection. The Maharaja of Patiala who had also rendered valuable service to the British was rewarded with land in the neighbourhood of the area now comprising Shimla. After the defeat of Gurkhas they were forced to sign the 'The Treaty of Sanjauli'. The company retained the strategic forts of Sabathu, Kothgarh, Ramgarh and Sandoch.[62]

Present day Shimla district comprises of 19 erstwhile hill states mainly Balson, Bushahr, Bhaji, and Koti, Darkoti, Tharoch and Dhadi, Kumharsain, Khaneti and Delath, Jubbal, Deothal, Rawingarh, Ratesh, Sangri. Bushahr was one of the oldest of the hill states after Kashmir in the western Himalayas. According to one legend the Bushahr dynasty was founded by 'Pardhumna' the son of Lord Krishna. In order to marry the daughter of Banasur, the local chief of Shonitpur (Sarahan), Pardhuman is said to have come to that place and after the death of Banasur in an encounter with him, he became the chief of Bushahr and Kinnaur regions, since Banasur had no son. According to C.F. Kennedy, Bushahr was founded by Danbar Singh an immigrant Rajput, and was crowned Raja of Rampur Bushahr. Ultimately in March, 1948. Rampur Bushahr became an integral part of Himachal Pradesh. Jubbal, one of the Shimla Hill States with an area of 288 sq miles was originally tributary to Sirmour, but after Gurkha war, it

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[61] Buck,J Edward, "Shimla Past and Present", Minerva Book House, Shimla, 1999, p.1-4.

[62] Pubby, Vipin, "Shimla Then and Now-Summer Capital of the Raj", Indus Publishing Company, New Dehli, 1988, p.19.

became independent. Raja Karm Chand was the founder of the Jubbal State. Jubbal merged with the Indian Union after independence and became a part of HP on 15th April 1948, at the time of merger 'Dig Vijay Singh' was the ruler of the state. Shimla district in its present form came into existence from 1st September 1972 on the reorganization of the districts of the state. After the reorganization, the erstwhile Mahasu district lost its entity and its major portion was merged with Shimla.[63] Although Shimla has its origin in a small village located in transverse spur in the northern hills. It was developed as a hill station after 1815-16 at the crosses of Gurkha war. From 1804 the Gurkha of the Nepal began to pillage the hill areas around what became Shimla and built numerous forts. The first mention of Shimla is in the 1817 diary of lieutenants Patrick and Alexander Gerad, who was surveying the Sutluj valley, described Shimla as "Middle sized village", where a Fakir resided to give water to travellers. The Britishers conquered this area in 1815.[64]

The growing population and consequently the needs of the people contributed to the growth and development of the town. The built of houses in the town is in traditional vernacular architectural pattern. Shimla was a colonial urban development established by the Britishers in the nineteenth century in the Indian hills. It is hypothesized that the evolution of mountain city has been through three main stages. The first is the period of colonial domination, primarily considered health resort. They developed as expressions of political, economic and social power exercised by the British heritage. After independence 1947, power has been exercised in the hill station by the sanskritocracy, who form the second stage of development, they are the anglicized Indians and remaining British expatriates who try to preserve colonial heritage. Social changes have occurred with a rise in the social economic power of the local hill people. Thus, the hill station has become a centre of socio-economic development in the third stage. At the time when the population of Shimla was sparse, the construction activities

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63 Balokra,J.M. "The Wonderland Himachal Pradesh—An Encyclopedia", H.G.Publications, (India) New Delhi, 2006, p.5-6.

64 Pubby, op.cit., p.19.

were quite limited. The construction of buildings was carried out at different sites. This helped in the maintenance of ecological balance. The development of the town included educational institutions, water supply scheme, and hospital and railway connection with Kalka and road transport. The introduction of train service between Shimla and Kalka and construction of roads between places was conditioned by the constant movement needs of the British Raj. The development could be termed progressive as it also helped the local population in many ways. In this way the city grew from a small hamlet to become the summer capital of British India. Its beauty, ecology and environment earned it the title “Queen of the Hills”. The ecology, the environment of the city started changing with the increase in its population and the subsequent concentration of the people in and around the city. The density of population is very high in the central core area of the town”.[65]

In 2011, Shimla had population of 813,384 of which male and female were 424,486 and 388,898 respectively. There was change of 12.58 percent in the population compared to population as per 2001. In the previous census of India 2001, Shimla District recorded increase of 17.02 percent to its population compared to 1991. The initial provisional data suggest a density of 159 in 2011 compared to 141 of 2001. Total area under Shimla district is of about 5,131 sq.km.

Average literacy rate of Shimla in 2011 were 84.55 compared to 79.12 of 2001. If things are looked out at gender wise, male and female literacy were 90.73 and 77.80 respectively. For 2001 census, same figures stood at 87.19 and 70.07 in Shimla District. Total literate in Shimla District were 619,427 of which male and female were 347,013 and 272,414 respectively. In 2001, Shimla District had 504,330 in its total region. With regards to Sex Ratio in Shimla, it stood at 916 per 1000 male compared to 2001 census figure of 896. The average national sex ratio in India is 940 as per latest reports of Census 2011 Directorate.

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[65] Banta, Pawan Kumar, “Vacuum of Natural Heritage”, The Hindu, Frontline Him Vikas Magazine, Dec. 2004, Issue 02, Volume 23, Jan 28 – Feb 10, 2006, p.2.

In census enumeration, data regarding child under 0-6 age were also collected for all districts including Shimla. There were total 80,778 children under age of 0-6 against 85,089 of 2001 census. Of total 80,778 male and female were 42,018 and 38,760 respectively. Child Sex Ratio as per census 2011 was 922 compared to 929 of census 2001. In 2011, Children under 0-6 formed 9.93 percent of Shimla District compared to 11.78 percent of 2001. There was net change of -1.85 percent in this compared to previous census of India.

Shimla District population constituted 11.86 percent of total Himachal Pradesh population. In 2001 census, this figure for Shimla District was at 11.86 percent of Himachal Pradesh population.[66]

The analysis reveals that from 1951 onwards the population of the city has been increasing, although in a fluctuating manner. The occupational structure or pattern of the town is predominantly of the service class. A large number of employees serving with the state government departments came to live in the city and its agglomeration. Many officers of Punjab Government and central government were also located in the city. The value of land being very low and non-existence of rules regarding the sale of land, the government employees bought land from the local people at very cheap rate and constructed houses as per their will. The Shimla municipal corporation with its outgrowth areas constitutes the Shimla urban agglomeration. Further expansion of the town towards the periphery engulfed agricultural and forest lands. Census data revealed that population growth was not occupied by the expansion territorial limits of the city. The characteristic feature of the development was unplanned haphazard construction. There are multiple consequences of the changing values. The positive aspect of it is that people are able to generate more income for themselves by investing in housing. But from the point of view of the city environment the emerging patterns of housing are not conducive to social, physical and mental health of the people". The incidences of landslides in and around Shimla have increased during the last few years. This not only caused

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66 Shimla : Census 2011, "http://www.census2011.co.in/census/district/239-shimla.html".

destruction as far as buildings and roads are concerned but also resulted in uprooting of the trees and other natural vegetation. In relation to environment people themselves point out that the climatic conditions have become uncertain in Shimla. The agriculture and horticulture are greatly affected by the change in weather conditions. The atmospheric pollution has increased enormously.[67]

2.8 MUNICIPAL COUNCIL RAMPUR

Rampur was once the Capital of the Bushahr State and was one of the first towns of the State to have a Municipal Council. The Municipal Council came into existence in the year 1933, under the executive order of the then ruler of the Bushahr State. The administration of the civic body until the merger of the State was directly under the Administration of the Chief Secretary. After independence, the civic body was converted into a Notified Area Committee in the year 1949, further in the year 1953 it was upgraded to a small town committee and 2nd class Municipal Council in the year 1963. The present area of the Municipal Council of Rampur is 2.008 kms. The town is also famous for the annual Lavi fair held in the month of November, which has been declared as an international fair, traders from different parts of the state and other states flock to this town to market their products/produce in the fair. Earlier traders from Tibet came in large numbers for trade related work. Rampur is located at 31°27′N 77°38′E/31.45°N 77.63°E. It has an average elevation of 1350 metres (4429 feet). It is at the bank of river Sutlej. Rampur is very beautiful place situated at the bank of the river satluj. The city has very popular places like Jhakri, Sarhan and Green valley Gaura, shrai koti like some beautiful places. The city also have Asia's Largest Hydro Project Nathpa Jhakri Power Corp. at Jhakri and Also have world's deepest Surge shaft at shah 22 K.M. away from Rampur.

According to the Executive Officer of the Municipal Council Rampur, the M.C. has made adequate provisions for lighting and metalling of all the streets of the town. The town has adequate provisions in terms of availability of basic services in terms of health, education and communication. The town has a

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[67] Banta, op.cit., p.2-3.

Postgraduate Degree College, Government Senior Secondary Schools and many public schools. In terms of health facilities there is Government Hospital in the town.

2.9 MUNICIPAL COUNCIL THEOG

Theog is located at 31°07′N 77°21′E/31.12°N 77.35°E. It has an average elevation of 1965 metres (6446 feet). It is situated on National Highway NH22 (on the Hindustan-Tibet Road), a 32 km away from Shimla, and is a town of five 'Ghats' (or ridges): Rahi Ghat, Deori Ghat, Prem Ghat, Janoghat,and Bagaghat.

It comprises of seven wards. It was in the year 1949 that Notified Area Committee was established in the town which was upgraded to a small town committee in the year 1952. It became Municipal Committee in the year 1968 by the virtue of the enactment of the H.P. Municipal Act 1968. With the enactment of the H.P. Municipal Act, all the Municipal committees have been designated as Municipal councils and therefore Municipal Committee Theog has been renamed as Municipal Council Theog by virtue of this act.

As of 2010 India census, Theog had a population of 7714. Males constitute 57% of the population and females 43%. Theog has an average literacy rate of 80%, higher than the national average of 59.5%: male literacy is 83%, and female literacy is 77%. In Theog, 12% of the population is under 6 years of age. [68]

2.10 URBANISATION TREND IN INDIA

An urban area is one, which is formally so declared through the statutory establishment in that area of a municipal body, a notified area or a cantonment by a definite legislation. Thus, there are Municipal Acts in different States under which municipal bodies are set-up by the State Governments in specific areas. Cantonment areas are governed by the Central legislation. There can be other areas also that can be declared as 'urban' by the census authorities. The urban population, which was around 3 per cent at the beginning of the 19th century rose to about 10 percent around the beginning of the 20th century. Between 1901

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68 http://en.wikipedia.org/wiki/Shimla_district.

and 1921 urban population grew slowly, that is, it rose from 25.6 million to 27.6 million and between 1921 and 1941 population rose to 43.5 million. But after 1941, the growth rate gained greater momentum adding to its urban population. From 1961 onwards there has been a dramatic increase in the urban population of the country. In 1961 the urban population stood at 77.5 millions and by 1981 it had more than doubled to make it 109.6 million constituting about 23.7 per cent of India's total population. On the basis of census calculation it can be said that India's urban population has been rising steadily. In 1971 total urban population in India stood at 109.11 million, which rose to 159.46 million in 1981, and 218 million in 1991. During 1971-81 decade India's urban population increased approximately 5 million per annum, or at an average annual growth rate of 3.87 per cent compared to the growth rate of 1.78 per cent for the rural population. In 1991 census, country's total urban population stood at 217.18 million and the average annual growth rate between 1981-91 was 3.09 per cent. Between 1988 and 2001 the projections estimate India's urban population to become almost double and from 2001 to 2021 it is expected to double again taking the urban population to more than 600 millions.[69]

India recorded a population of 1, 210,193,422 on 1st March 2011. The data indicates that 83.3 percent persons were recorded in rural areas and remaining 37.7 percent in urban areas. Urban population growth is supposed to be an indicator of general economic development. Out of the total of 1210.2 million populations in India, the size of rural population is 833.1 million (or 68.84% of the Total Population).Urban population is 377.1 million (or 31.16%). During 2001–2011 the population of the country increased by 181.4 million. With an Increase in rural areas: 90.4 million and Increase in Urban areas: 91.0 million. Four States recorded decline in Rural Population during 2001-11. These are Kerala (by 26%), Goa (19%), Nagaland (15%) & Sikkim (5%).[70]

2.11 URBANISATION TRENDS IN THE STATE

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69 Site name http://www.egyankosh.ac.in/bitstream/Unit-19. pdf, “Municipal Administration”, p.3-4.

70 http://censusindia.gov.in/2011-prov-results/paper2/data_files/india/Rural_Urban_2011.pdf.

Population of the State was 68, 56,509 as per Census 2011. The rural population was 61, 67,805 and the population of the urban areas was 6, 88,704. There are 56 Statutory Towns and 3 Census Towns in the State in the urban area and the rural area was spread in 20,690 villages across 117 tehsils/sub-tehsils in 12 districts of the State.[71]

Presently there are 49 urban local bodies in the state with a three tier structure:-

1 Municipal Corporation, 20 Municipal Council and remaining 28 Nagar Panchayat. The district of Lahaul Spiti and Kinnaur do not have any urban local body. The Government of India passed the 73rd and 74th Constitution Amendment Acts in order to devolve powers to local bodies. It would be pertinent at this stage to examine the rationale of decentralization in urban local bodies in order to gauge their performance in Himachal Pradesh.

The 74th Constitutional Amendment Act (CAA) envisaged that the governments of the state and union territories would take action to pass new legislation or amend existing laws by May 31st 1994 to bring them in conformity with the constitutional provisions. This task of conformity legislations was completed in the year 1994. The 74th Amendment created a legal right in favour of each local body and this right was constitutionally enforceable. Perhaps for the first time, local bodies acquired the real and effective status of local government. It was expected that units of local government were to acquire more and more administrative powers and financial autonomy. The constitution of local bodies has been made obligatory on the part of Government by Article 243-q of the Constitution.

Himachal Pradesh Government enacted two new Acts, as a sequel to the 74th Amendment i.e. (i) H.P. Municipal Act, 1994 and (ii) H.P. Municipal Corporation Act 1994, thus constituting Nagar Panchayat and Municipal Councils and Municipal Corporation of Shimla respectively. The above classification has

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[71] "Provisional Population Totals for Rural Urban Distribution", http://himachalpr.gov.in/,20july,2011.

been done according to Section 3 of H.P Municipal Act, 1994. The Government of Himachal Pradesh also incorporated these additional functions in the H.P. Municipal Corporation Act, 1994.[72]

2.12 PRESENT COMPOSITION OF URBAN LOCAL BODIES IN HP

There are 3 kinds of urban local bodies in the state (a) Nagar Panchayat (b) Municipal Council (c) Municipal Corporation. Demarcated on the basis of population, revenue generation, area and economic importance as follows:

Nagar Panchayat: for a transitional area with a population exceeding 2000 and generating revenue of Rs. 5 lakh for local administration.

Municipal Council: For smaller urban areas with a population exceeding 5000 and generating annual revenue exceeding Rs. 20 lakh.

Municipal Corporation: for a large urban area with a population exceeding 50,000 and generating annual revenue Rs. 2 crore for the local administration and which has been declared to be a municipal area under section 3 of the Himachal Municipal Corporation Act. 1994. District wise distribution of Urban Local Bodies in Himachal Pradesh given in table 2.5.

Table 2.5
District Wise Distribution of Urban Local Bodies in Himachal Pradesh

Sr. No.	District	No. of ULBs	Municipal Corporation	Municipal Council	Nagar Panchayat
1.	Shimla	9	1	2	6
2.	Sirmour	3	-	2	1
3.	Una	5	-	1	4
4.	Kangra	7	-	4	3
5.	Hamirpur	4	-	1	3
6.	Mandi	5	-	2	3
7.	Kullu	4	-	1	3
8.	Chamba	3	-	2	1

[72] Singh.Anupama, "Urban Local Government Units and the 74th Amendment Act of Himachal Pradesh", (2008) Unpublished Paper, p.32-33.

9.	Bilaspur	4	-	2	2
10.	Solan	5	-	3	2
11.	Total	49	1	20	28

2.13 MAIN FEATURES OF MUNICIPAL CORPORATION

The main features of the HP Municipal Corporation Act 1994 and the HP Municipal Act 1994 relating to elections, reservation are a follows:

a) Duration: An important feature of the 74th Amendment is the duration of Urban Local Bodies, Article 242–4 of the Constitution of India and section 5 of H.P. Municipal Corporation Act, 1994 and section 14 of the H.P. Municipal Act, 1994 have provided this. The duration of urban local bodies shall be 5 years. If it is dissolved in mid–term, then the election must be held within a period of six months. But duration of municipality, which has been dissolved, shall be for the remainder of period and not for a full de-novo term of five years. Elections to the Municipal Corporation must be held along with other municipalities.

b) Elections: Holding of regular elections at specified intervals both for rural and urban local bodies has been made a constitutional obligation for the first time under the 73rd and 74th Amendments Acts. Article 243–(3) mandates that an election to constitute a Municipality shall be completed:

a) Before the expiry of its duration/tenure

b) Before the expiry of a period of six months from the date of its dissolution.

Provided that where the remainder of the period for which the dissolved Municipality would have continued is less than six months, it shall not be necessary to hold any election under this clause for constituting the Municipality for such period.

Article 243–(4) states: A Municipality constituted upon the duration shall continue only for the rest of the period for which the dissolved Municipality would have continued under clause (1) had it not been so dissolved. The State Governments were required to incorporate these provisions in their respective municipal acts in the spirit of the constitutional Amendments. Consequently, it

has become a constitutional obligation on the part of state governments to hold elections well within the time frame.

The Himachal Pradesh Government has incorporated the above in the Himachal Pradesh Municipal Corporation Act 1994 and also in H.P. Municipal Act, 1994 for holding elections of the urban local bodies. Section 5(i) of H.P. Municipal Corporation Act, 1994 state that the corporation, unless sooner dissolved under Section 404 of this Act, shall continue for five years from the date appointed for its first meeting.

Section 9 (i) States that the superintendence, direction and control of the preparation of electoral rolls, delimitation of wards, reservation and allotment of seats by rotation for and the conduct of all elections to the Corporation, shall be vested in the State Election Commission.

The State Election Commission was constituted by the State Government under Section 160 of the Himachal Pradesh Panchayati Raj Act, 1994 and under Articles 243 K and 243 ZA of the Constitution of India.

One of the main features of the H.P. Municipal Corporation Act, 1994 and HP Municipal Act 1994 is that the members of urban local bodies shall be directly elected and persons not directly elected shall not have the right to vote (e.g. nominated members). This provision has the support of Article 243 – K of the Constitution of India.

c) Number of seats for Elected Representatives in ULBs of H.P. The municipalities constituted under Section 3 shall constitute such number of elected members not less than seven as may be determined by the state government, by adopting the criteria given below:[73]

Table 2.6

Population Criteria for Number of Elected Representatives

Sr. No.	Population	No. of Elected Representatives

[73] Singh.Anupama, p.33-34.

1.	Less than 6150	7
2.	Exceeding 6150 but less than 12,300	9
3.	Exceeding 12,300 but less than 24,600	11
4.	Exceeding 24,600 but less than 36,900	13
5.	Exceeding 39,900 but less than 49,200	15
6.	Exceeding 49,200 but less than 61,500	17
7.	Exceeding 61,500	19

d) Reservation of Seats: As per the Municipal Acts applicable in Himachal Pradesh, the pattern of reservation in ULB's follows the reservation pattern stipulated in the 74th CAA (Constitutional Amendment Act). In Shimla Municipal Corporation in the first election, out of 25 seats the seats for women were 8 and that for Scheduled Castes were also eight. There was no reservation for Schedule Tribe population as their population in Shimla MC is negligible. During last election (2002), the total numbers of seats were 24, reservation of seats for women and schedule Castes were 8 each and out of 8 women, one was Schedule Caste. The status of reservation in Shimla Municipality in last two elections is as follows:[74]

e) Elections after 74th CAA: The first round of local body elections after the 74th CAA was held in 1995. The second round of elections took place in 2000 (for Nagar Panchayats and Municipal Councils). Elections to the Shimla Municipal Corporation took place in May 1997, 2002 and 2007.The total number of elected representatives of Municipal Councils are 183 (20) Municipal Councils) 221 in 29 Nagar Panchayats and 25 elected representative of Shimla MC. The total number of seats for all the local bodies was 341 during the first elections and 430 during the second elections. The elections to Municipal Councils/Nagar Panchayats were last held in December 2000 for 406 wards in 20 Municipal Councils and 29 Nagar Panchayats. 160 wards were reserved exclusively for SC's/ST's and Women. 9 out of 48 seats of Chairpersons were earmarked for SC's, 1 for ST and 13 for women. There is a further sub quota for women among

[74] Municipal Corporation Act, op.cit.

SC's/ST seats to ensure that an overall 50% reservation for women existed, as per Constitutional requirements. Thus, elections provided reservation as stipulated and taking place in Himachal Pradesh.

f) Ward Committees – Proximity to Citizens

Another important feature of urban local bodies is 'Ward Committees', a compulsory provision for towns with population more than 3,00,000. The state government has the discretion to appoint such committees in smaller towns also.

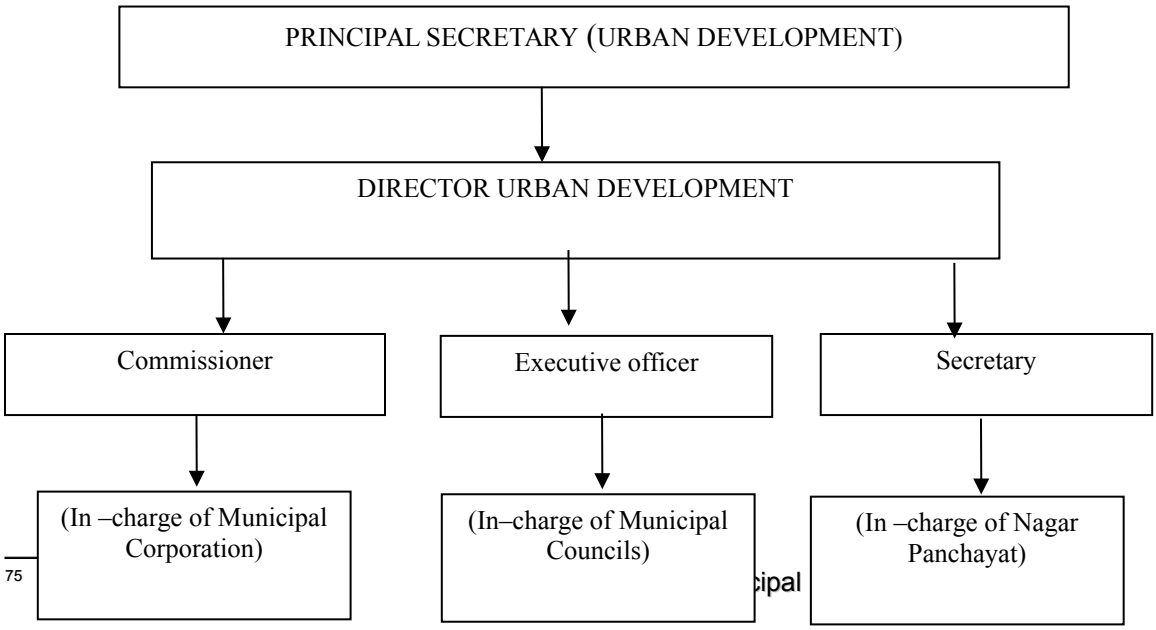
The provision to constitute Ward Committee stemmed from the idea that there was a need to bridge the gap between the elected representative and their electorate so that activity in any area reflects the aspirations of the people and the elected representative is directly accountable to the people. The need for effective participation of the people themselves in the governance of their cities has become imperative.[75]

2.14 ORGANIZATIONAL SET UP OF ULBs

The Organizational set up of ULBs is as under

Chart-2

Organization Set-Up of ULB



75

There is one Municipal Corporation, 20 Municipal Councils (MCs) and 28 Nagar Panchayats (NPs) in the State. The Mayor heads the Municipal Corporation whereas the President heads both MCs and NPs.[76]

2.15 POWERS AND FUNCTIONS OF ULBs

To function as institution of self government and to carry out the responsibilities conferred upon them, the ULBs exercise their powers and functions in accordance with the provisions of the Constitution. Some obligatory functions of the ULBs are as follows:-

1. Water supply for public and private purpose;
2. Construction and maintenance of sewage and drainage system;
3. Collection and disposal of solid waste;
4. Construction and maintenance of streets, bridges, culverts etc;
5. Construction and maintenance of public latrines, urinals and similar conveniences;
6. Lighting of public streets and other public places;
7. Construction and maintenance of markets;
8. Preventing and checking spread of dangerous diseases including immunization;
9. Town planning and development including preservation of monuments, places of historical, artistic and other importance;
10. Overall administration including survey, removal of encroachment, dangerous buildings, registration of births and deaths and pollution control of all kinds.

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[76] http://www.cag.gov.in/html/ub/himachal 07-08/ulb_cont.htm, Comptroller and Auditor General of India, Hindi Site map. Supreme Audit Institution of India, p.1.

Further, the ULBs may at their discretion provide the following services either wholly or partially out of its property and fund:

- Education;
- Sanitation;
- Music and other entertainments in public places;
- Houses for deaf, dump, disabled and destitute persons;
- Public works relating to relief, care of sick, medical service;
- Measure to promote public safety, health, convenience or general welfare;

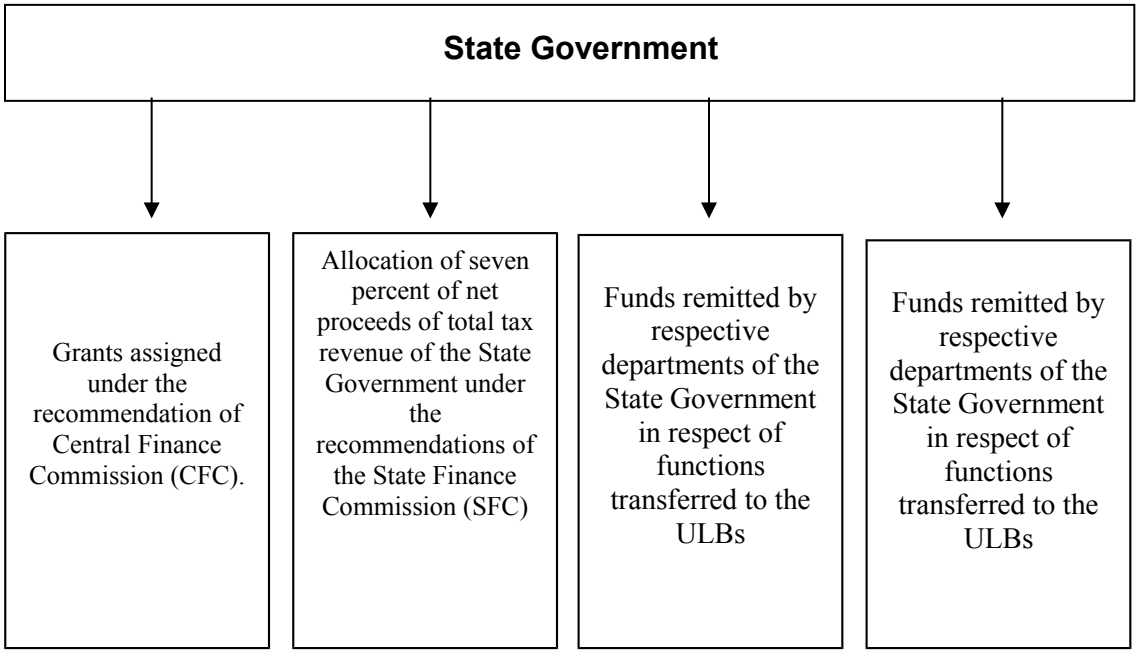
The State Government may impose or transfer any such functions and duties of the Government to the ULBs including those performed by the departments.

2.16 SOURCES OF FUNDS

For execution of various development works, the Government of India and State Government provides funds in the form of grants. The chart given below depicts the sources of funds for ULBs:

Chart-3

Sources of funds for ULBs


State Government
Grants assigned under the recommendation of Central Finance Commission (CFC).
Allocation of seven percent of net proceeds of total tax revenue of the State Government under the recommendations of the State Finance Commission (SFC)
Funds remitted by respective departments of the State Government in respect of functions transferred to the ULBs
Funds remitted by respective departments of the State Government in respect of functions transferred to the ULBs

The grants are further allocated among the Municipal Corporation, Municipal Councils and Nagar Panchayats on the basis of percentage of total population and revenue earned from their own resources. The 74th Constitutional Amendment paved the way for decentralization of power and transfer of 18 functions as listed in the 12th schedule of the Constitution along with funds and functionaries to the local bodies. To incorporate the provision of 74th Constitutional Amendment, Himachal Pradesh (Local Self Government) enacted the Himachal Pradesh Municipal Corporation Act, 1994 and Himachal Pradesh Municipal Act, 1994 prior to enactment of these Acts, The function listed in the 12th Schedule of the Constitution were not devolved upon the ULBs, however the obligatory and discretionary functions were with ULBs.

2.16.1 Sources and Allocation of Funds

For execution of various developmental works, the ULBs mainly received funds from the Government of India and the State Government in the form of Grants. The Government of India grants include Grants assigned under the recommendations of Eleventh Finance Commission (EFC) and Twelfth Finance Commission (TFC). The State Government Grants are received through devolution of net proceeds of the total tax revenue under the recommendation of the State Finance Commission (SFC). Besides, the source includes the revenue mobilized by the ULBs in the form of taxes, rent, fees, issue of license, etc.[77]

Table 2.7(a)
Position of Funds Released to the ULBs During 2005–08 is given below

Year	Receipts				Total expenditure incurred
	State Govt.	Central Govt.	Own revenue	Total	
2005 -06	27.02	0.28	36.48	63.78	64.84
2006-07	44.11	0.82	41.35	86.28	82.23
2007-08.	54.37	12.15	44.26	110.78	85.90

[77] saiindia.gov.in/english/local_bodies/Himachal/ulb_chap_1.pdf p 2.

The grants are allocated among the Municipal Corporation, MCs and NPs on the basis of total population and revenue earned by them from their own resources.

Table 2.7(b)
Sector-wise Details of Expenditure for the Period 2005-08

(Rs. in crore)

Year	Housing	Education	Sanitation
2005-06	--	--	9.51
2006-07	--	--	11.30
2007-08	--	--	23.99

2.16.2 Utilization of Twelfth Finance Commission Grants

The position of funds released and utilized under TFC during the period 2005-06 and 2007-08 given below:-

Table 2.8
Position of Funds of TFC

(Rs. in crore)

Year	Funds allocated to ULBs	Funds released	Expenditure incurred
2005-06	1.60	----	----
2006-07	1.60	3.20	1.26
2007-08	1.60	1.60	----
Total	4.80	4.80	1.26

The above table indicates evidently the funds released during 2005-08 could be utilized only to the extent of 26.25 percent. As such the objectives were not achieved.[78]

2.17 AUDIT ARRANGEMENT

The recommendations of EFC stipulate that the Comptroller and Auditor General of India shall be responsible for exercising control and supervision over proper maintenance of the accounts of ULBs and their audit.

The audit of ULBs is being conducted by the Director Urban Development through Local Audit Department. The Accountant General also conducts test audit under Technical Guidance and Supervision as per recommendations of

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[78] Ibid.

EFC. For this purpose the State Government has not only given executive orders but has also issued (October 2008) a notification for amendments in the relevant Act.

2.17.1 Pending Audit Objections

The Commissioner/Executive Officer/Secretary of the Municipal Corporation, MC (Municipal Council) and NP (Nagar Panchayat) respectively having administrative powers are required to comply with the observations contained in the Inspection Reports (IRs) issued by this office and rectify the defects/omissions and report their compliance to settle the observations. The detail of IRs and paragraphs outstanding as on 31st March 2009 is as under:-

Table 2.9
Detail of IRs and Paragraphs Outstanding

Year of issue	No. of IRs/ Paras issued		No. of IR/Paras Settled		No. of outstanding paragraphs	
	IRs	Paras	IRs	Paras	IRs	Paras
2006 – 07	15	183	1	59	14	124
2007 – 08	17	207	0	11	17	196
2008 – 09	17	219	--	--	17	219

IR's- Inspection Report

2.17.2 Internal Audit of Urban Local Bodies

Under the provisions of Municipal Corporation and Municipal Committees Acts, 1994, the accounts of local bodies shall be audited by a separate and independent agency.

The Local Audit Department conducts internal audit of ULBs. All the ULBs are required to be audited annually. It was noticed that coverage of audit by the local audit department was between 18 and 37 percent during the last three years as shown below:[79]

Table 2.10
Coverage of Audit Last Three Years

Sr.	Year	Total units / units	Number of	Percentage of

[79] Idem, p.4.

No.		to be audited	units actually audited	units audited
1.	2005 – 06	49 / 49	18	37
2.	2006 – 07	49 / 49	09	18
3.	2007 – 08	49 / 49	47	96

The Director stated (May 2009) that due to shortage of staff, audit of all the local bodies could not be conducted.

2.18 BUDGET ESTIMATES

The budget estimates of ULBs are prepared as per Himachal Pradesh Municipal Code, 1975 in the prescribed form keeping in view the budget estimates of expected income and expenditure for the next financial year and placed before the house of the committee for approval. After approval of the budget by the house of the committee it is submitted to the Director Urban Development for approval. The budget provisions and the expenditure there against for the test checked Municipal Corporation, seven MCs and nine NPs for the year 2005-06 to 2007-08 were as under: [80]

Table 2.11
Unit-wise Position

(Rs. in crore)

Year	Budget Estimate	Actual Expenditure	Savings () Excess (+)	Percentage over all utilization
2005– 06	48.04	34.96	(-)13.08	73
2006– 07	48.89	42.32	(-)6.57	87
2007– 08	50.85	50.02	(-)0.83	98

Perusal of above table would indicate that the budget estimates were not realistic as the expenditure during 2005-08 was ranging between 73 and 98 percent of the budget estimate. No reasons for less utilization of budget had been furnished.

80 Idem, p,5.

2.19 STATE LEVEL DEMOGRAPHIC INDICATORS OF ULBS IN HIMACHAL PRADESH

1. Population

The total population residing within the limits of the urban local bodies in the state is 688,704. The urban population of the State is 10.04% of the total population which in the previous Census 2001 was 9.8%. The growth of urban population between last census and present census is 15.64% compared to overall growth of the population in the State which is 12.81%.

District Shimla is highest in terms of urban population (2,01,500: 29.26%) followed by district Solan (1,02,078: 14.82%) and district Kangra (86,359: 12.54%). The lowest being district Bilaspur (25,126: 3.65%), Hamirpur (31,413: 4.56%) and district Chamba (36,191: 5.25%).District Shimla with 9 ULBs has the maximum number of Urban Local Bodies as compared to other district of the state.[81]

District Solan has 5 ULBs in total; out of which 3 are municipal councils (Solan, Parwanoo, Nalagarh) and the remaining 2 are Nagar Panchayats (Arki, Baddi). The industrial belts of Parwanoo and Baddi contribute in a big way to the district's urban population.

Similarly in district Mandi (lying in the plains and in the central part of Himachal Pradesh), the towns of Mandi and Sundernagar have emerged as major regional urban centres contributing to a high urban population of the district.

2. Literacy

The literacy percentage for urban areas is 91.39% and for rural area 82.91% compared to overall literacy rate of 83.78% for the State. In the urban area the literacy rate for men is 93.72% and for women 88.66% compared to 90.48% for men and 75.33% for women in the rural area. The overall literacy rate for the State for men is 90.83% and for women 76.60%. The gap in male female literacy rate in urban area has come down to 5.06% from 13.28% in 1981

[81] Provisional Population Totals for Rural Urban Distribution, op.cit.

Census. For rural area also this gap has come down from 22% in 1981 to 15.15% during present census. The literacy rate in 1971 Census was 32% which went up to 51.2% in 1981, 63.90% in 1991 and 76.48% in 2001 Census. For men, the literacy rate during 1971, 1981, 1991 and 2001 Census was 43.20%, 64.30%, 75.40% and 85.30% respectively and for women; this rate was 20.20% in 1971, 37.70% in 1981, 52.10% in 1991 and 67.4% in 2001 Census.[82] The urban population of the State is 10.04% of the total population which in the previous Census 2001 was 9.8%. The growth of urban population between last census and present census is 15.64% compared to overall growth of the population in the State which is 12.81%. District Shimla is highest in terms of urban population (2,01,500: 29.26%) followed by district Solan (1,02,078: 14.82%) and district Kangra (86,359: 12.54%). The lowest being district Bilaspur (25,126: 3.65%), Hamirpur (31,413: 4.56%) and district Chamba (36,191: 5.25%).

3. Sex Ratio

The sex ratio of number of females per 1000 males in urban areas is 853 and for the rural area, this ratio is 988. The overall sex ratio for the State is 974. The child sex ratio between 0-6 years for urban area is 878 and for rural area 909 compared to overall child sex ratio for the State which is 906. Overall sex ratio in Himachal Pradesh from 1981 Census to the present Census year has been experiencing an erratic pace, it increased a little from 1981 to 1991 but decreased slightly in 2001, then once again in 2011 it has noticed an increase. But child sex ratio remained a matter of concern from 1981 to 2001, as it nose dived from 971 in 1981 to 896 in 2001, though in this Census it has shown a marginal increase as it stands at 906.[83]

Chart-4

Child Sex Ratio and Overall Sex Ratio Since 1981

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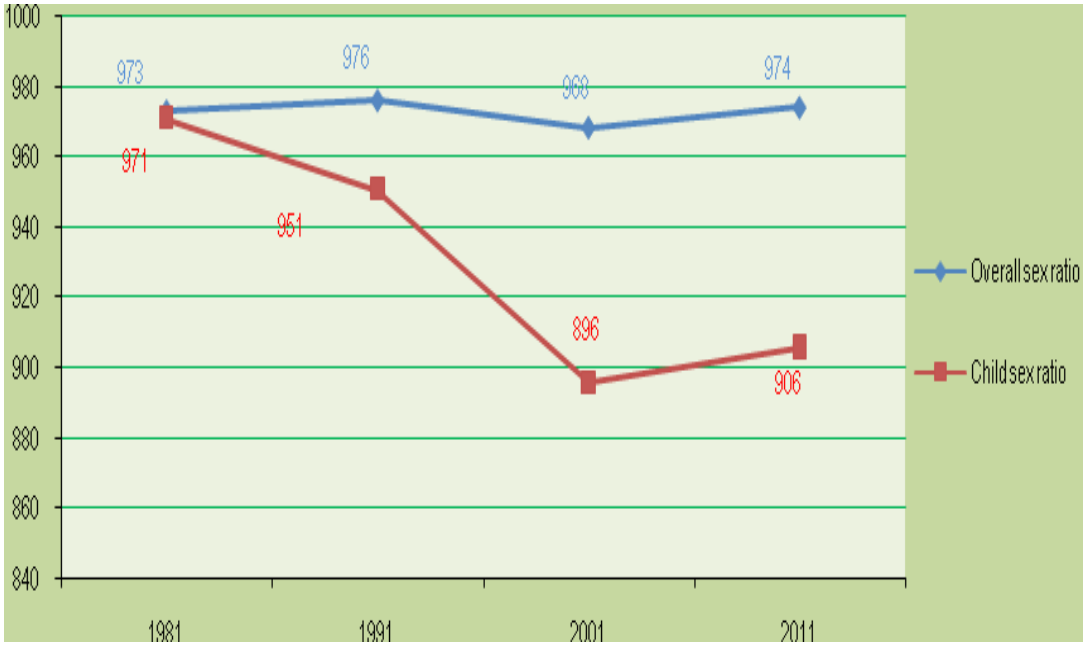
82 Census of Himachal Pradesh, 2011.

83 Provisional Population Totals for Rural Urban Distribution, op.cit.



Source: Series-3 Provisional Population Totals Paper-1 of Census 2011s.

Table 2.12

District-wise Sex Ratio in 0-6 Category

District Code	State/District	Child Sex ratio in age group 0-6 years (Number of females per 1,000 males)	
		2001	2011
1	2	3	4
	Himachal Pradesh	896	906
01	Chamba	955	950
02	Kangra	836	873
03	Lahul & Spiti	961	1,013
04	Kullu	960	962
05	Mandi	918	913
06	Hamirpur	850	881
07	Una	837	870
08	Bilaspur	882	893
09	Solan	900	899
10	Sirmaur	934	931
11	Shimla	929	922
12	Kinnaur	979	953

Note: For calculation of sex ratio, others have been considered as males.

Source: Series-3 Provisional Population Totals Paper-1 0f Census 2011.

2.20 SHIMLA MUNICIPAL CORPORATION

2.20.1History of Shimla Municipal Corporation

Shimla was first constituted as Municipal Committee in 1851 and became class I Municipality in 1871. In 1874, it was brought under Punjab Municipal Act, 1873. After Shimla becoming part of Himachal Pradesh on reorganization of Punjab, pursuant to Himachal Pradesh (Development and Regulation) Act 1968, Shimla Municipal Committee was converted into a Corporation in 1969. With promulgation of Himachal Pradesh Municipal Corporation Act, 1994, the government revised delimitation of wards to 21 and conducted elections. The main functions of the corporation include ensuring sufficient water supply, maintaining sewerage and drainage system, preventing the spread of seasonal diseases and epidemics. Besides this, Municipal Corporation Shimla also undertakes construction of civic infrastructure facilities like roads, bridges, schools, health centers and commercial complexes. Including all this, it also develops recreational centers like parks, museums and exhibition halls. It especially works for safeguarding interests of the weaker sections and improving the conditions of slums and adopting measures to alleviate poverty[84].

2.20.2 Organization Structure of Shimla Municipal Corporation

Governance of Shimla Municipal Corporation is through Elected Body comprising of elected Councillors headed by Mayor and Administrative Body headed by Commissioner. Administrative body is responsible for strategic and operational planning and management of Corporation.

The elected body of Shimla Municipal Corporation has 28 Councillors out of which 25 are directly elected and 3 are nominated by HP government 50% seats reserved for women are represented by 10 woman Councillors. Each ward has one elected Councillor.

The tenure of the corporation is five years. Last elections were held in year of 2007 and next elections are due in May 2012. The elected Councillors elect Mayor and Deputy Mayor amongst themselves for tenure of two and half years. The House comprising of elected and nominated members takes all policy decisions. The House meets at least once every month.

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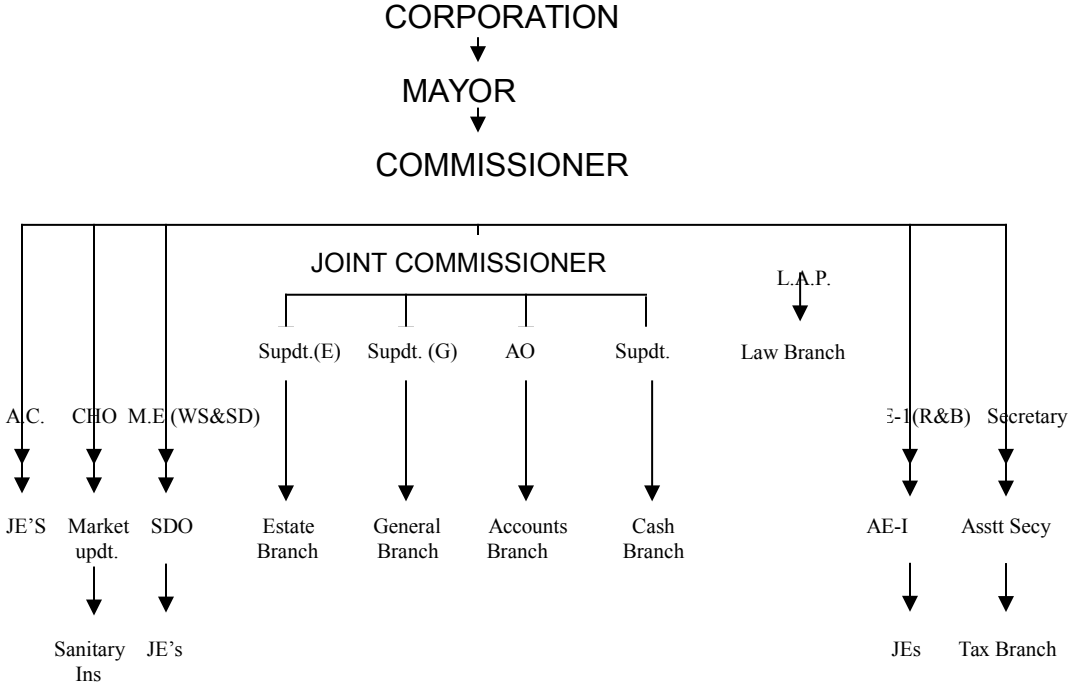
[84] Municipal Corporation of Shimla, Act.

The Corporation has several statutory and non-statutory functional committees represented by Councillors to set out the obligatory and discretionary functions bestowed upon the corporation by the 74th CAA. Each committee consists of not less than three and not more than five Councillors including Mayor or Deputy Mayor. The organization structure of elected body and functions of various committees are presented in the following figure.[85]

2.20.3 The Administrative Structure of Municipal Corporation Shimla

CHART-5

THE ADMINISTRATIVE STRUCTURE OF MUNICIPAL CORPORATION SHIMLA



A.C- Assistant Commissioner
CHO-Corporation Health Officer
M.E- Municipal Engineer
L.A.P-Legal Advisor & Prosecutor
A.O- Accounts Officer
EE- Executive Engineer

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85 Official Site through Internet, mcs_shimla.

Chart-6
Organization Structure of Elected Body

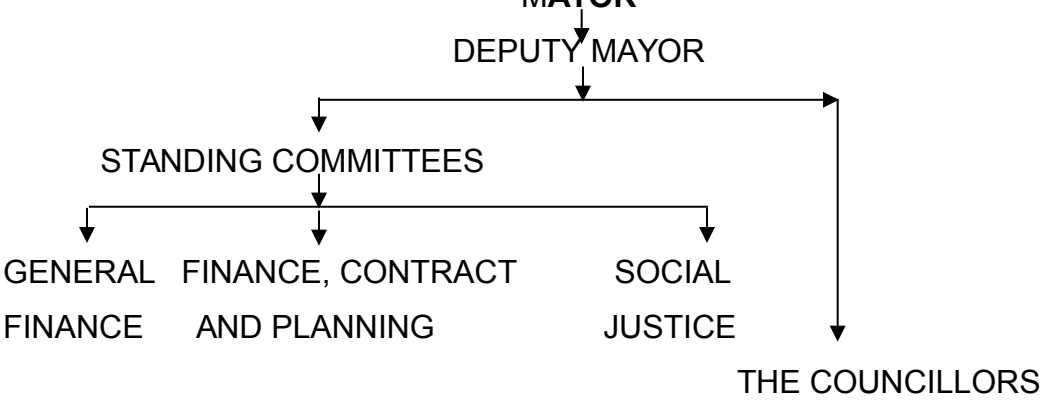


Table 2.13

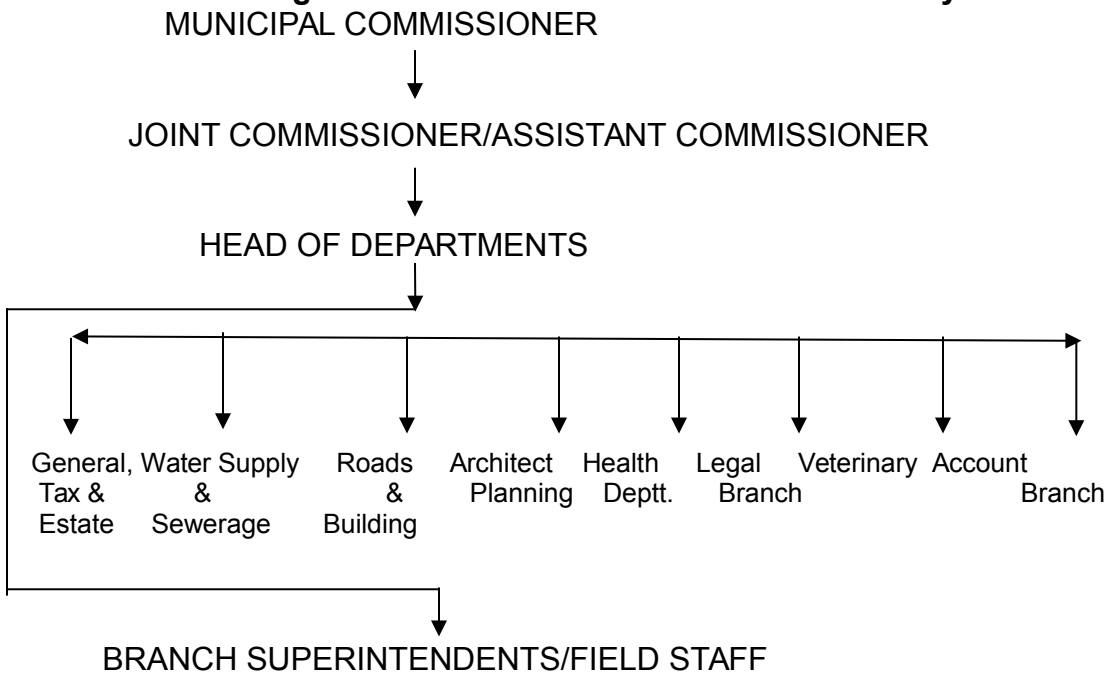
Functions of Various Committees

Sr. No.	Committee	Chair-man	Functions
1	General Function Committee	Mayor	Establishment matters, communications, construction of buildings and roads, urban housing, relief against natural calamities, water supply, sewerage disposal, health and sanitation and all miscellaneous residuary matters
2	Finance, Contracts and Planning Committee	Mayor	Preparation of budget, scrutinizing proposals for increase of revenue including taxes, examination of receipts and expenditure statement, sales and leases of Corporation properties, recovery of loans, examination of schedule of rates, consideration of all proposals affecting the finances of the Corporation and general supervision of the revenue and expenditure of the Corporation
3	Social Justice Committee	Deputy Mayor	Promotion of education, economic, social, cultural and other interests of the Scheduled Caste, Scheduled Tribes, Backward Classes and weaker sections of the society; protection from social injustice and all other forms of exploitation; amelioration of the Schedules Castes, Scheduled Tribes and Backward Classes including other weaker sections of the society
4	Vigilance Committee	Deputy Mayor	Supervision of developmental activities, matters related to the misappropriation of the corporation funds, and all other matters involving loss to MC revenues

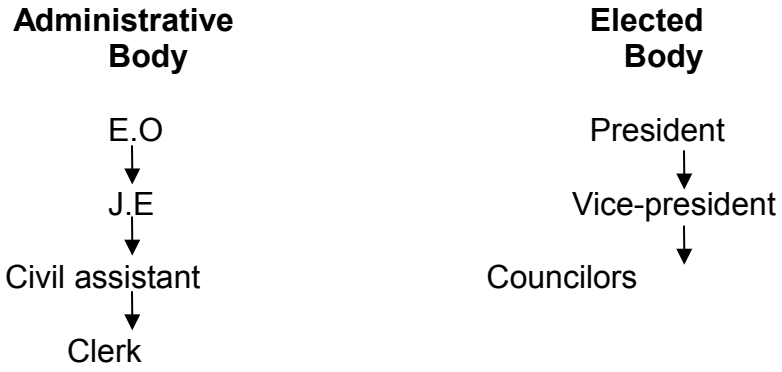
Administrative Body

The Commissioner MC Shimla appointed by State Government is administrative head of the Corporation[86]

Chart-7
Organization Structure of Administrative Body



2.21 ORGANIZATIONAL STRUCTURE OF MUNICIPAL COUNCIL RAMPUR AND THEOG



2.22 FINANCIAL POWERS

Delegation of financial powers in SMC is provided in Table 2.14.

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[86] Idem.

Table 2.14

Delegation of Financial Powers

S.N.	Powers vested with	Limit
1	Assistant Commissioner	Up to 20,000
2	Commissioner	Up to 1 Lakh
3	House	Up to 5 Lakh
4	State Government	> 5 Lakh

2.23 SPECIAL AREA DEVELOPMENT AUTHORITIES

Government of Himachal Pradesh has notified Ganahatti, Kufri, and Shoghi as Special Areas under Town and Country Planning (TCP) Act 1977. The Special Area Development Authority (SADA) for respective special area is responsible for planning, implementation of development plan and provision of municipal services in notified special areas. Deputy Commissioner, Shimla is the chairman and Town and Country Planner is Member Secretary of three notified SADAs in Shimla Planning Area. The other members include SDM, Executive Engineers and village panchayat heads. TCP staff provides operational support to the SADA.

2.24 CANTONMENT BOARD

In 1924 the Government in Council declared Jutogh as a Cantonment Board under Section 2, clause XV of the Cantonment Act, 1924. The cantonment board is spread over an area of 1.41 Sq. Km. The Cantonment was originally built for and occupied by Gurkha Troops but after 1857 revolt a mountain battery was quartered and thereafter a detachment of British Infantry was stationed. The Board served a population of 1396 in 1981 in civil area. Number of houses in the Board area is 109. Present population according to 1991 census is 1636. Board obtains its water supply in bulk from military station and re-distributes it in the Board area. Cantonment Board provides basic amenities in cantonment area.

2.25 STATE GOVERNMENT DEPARTMENTS

Various departments of State Government are involved in urban city management functions. The details of those agencies and their responsibilities are discussed here under:-

1. Department of Urban Development

The Directorate of Urban Development was established in 1985 to direct, control and monitor activities of 53 Municipalities, 1 Municipal Corporation, 20 Municipal Councils and 32 Nagar Panchayats in the state of Himachal Pradesh.

Till 1994, the Directorate was performing nominal regulatory functions of coordination of development works, release of grants and passing of municipal budgets. Pursuant to 74th CAA and enactment of H.P. Municipal Corporation Act, 1994 the Directorate is directing, supervising and controlling authority, which acts as a bridge between government and urban local bodies.

Main functions performed by the Directorate are:

- Recommendation for amendments in Acts Rules/Regulations and Bye-Laws of the Urban Local Bodies;
- Implementation of centrally sponsored schemes; and
- Inspection and monitoring

Department of Urban Development is mandated to prepare a City development Plan for Shimla.[87]

2. Town and Country Planning

For planning, development and use of land and execution of town and country development plan, Government of Himachal Pradesh established Directorate of Town and Country Planning (TCP) under the Himachal Pradesh Town and Country Planning Act 1977. The functions of Town and Country Planning include

- Constitution of planning/special areas;
- Preparation of existing landuse, development plan for planning area
- Implementation of approved/notified development plan or interim development plan; and
- Preparation of sectoral plans and town planning schemes

TCP is the regulatory authority for implementation of Interim Development Plan 1979. It has prepared draft development plan of Shimla Planning Area, which is awaiting approval and notification from Government of Himachal Pradesh.

TCP does not have infrastructure and capability for GIS based planning and is dependent on external resource.

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87 Internet site, www.shimlamc.gov.in.

3. Irrigation and Public Health

Irrigation and Public Health Department is responsible for development of drinking water scheme for various towns, development of water related urban infrastructure, operation and management of water system like water abstraction, treatment, conveyance, storage and distribution to various ULBs, and operation and management of main sewerage line, treatment and disposal of sewage. I&PH is providing these services in all towns in the State including Shimla.

4. Public Works Department

Public Works Department is responsible for planning, construction and operation and maintenance of main road network in Shimla Planning Area.

5. Fire Department

The Fire Stations in the state functioned under the control of Municipal Committees till 1972, but thereafter Government of Himachal Pradesh took over the control of fire stations at various places in the State. The Himachal Fire Fighting Services Act came into force in 1984. Now Fire Service Department comes under Home Department of the State.

The prime duty of the organization is to protect life and property from fire. The fire department is responsible for

- Prevention and combating of fire incidences
- Issue of fire safety guide lines
- Issue of no objection certificate from fire safety.[88]

2.26 STATUTORY BODIES

1. HP Housing and Urban Development Authority

HP Housing and Urban Development Authority (HIMUDA) was established under Himachal Pradesh Housing and Urban Development Authority Act, 2004. HIMUDA is entrusted with framing and execution of housing and development schemes including land development, city/town/village development, housing, industrial area, commercial/ tourism, infrastructure development. The Act also authorizes HIMUDA to grant licenses to develop the housing projects.

2. HP State Environment Protection and Pollution Control Board

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88 Ibid.

HP State Environment Protection and Pollution Control Board is a regulatory body constituted in 1974 under provision of Water (Prevention & Control of Pollution) Act 1974. The main function of HP State Environment Protection and Pollution Control Board is to plan a comprehensive program for prevention, control and abatement of pollution.

3. Himachal Road Transport Corporation

Transport in Himachal Pradesh came into existence as Himachal Government Transport in July, 1949 and continued to function as such till 1974. In 1958, the Govt. of Punjab, Government of Himachal Pradesh and Railways under Road Transport Corporation Act, 1950, floated a Corporation jointly in a name and style as “Mandi-Kullu Road Transport Corporation” to operate the joint routes in the States of Punjab and Himachal. With the re-organization of Punjab State in 1966 certain hilly areas of Punjab were merged in Himachal and operational areas of Mandi,Kullu Road Transport Corporation came entirely under Government of HP. In 1974 Himachal Government Transport was merged with Mandi, Kullu Road Transport Corporation and was renamed as Himachal Road Transport Corporation under Road Transport Corporation Act, 1950.

The HRTC is responsible for provision of regional and local transport services including city bus services in Shimla.

4. HP Bus Stand Management and Development Authority

Government of Himachal Pradesh has constituted HP Bus Stand Management and Development Authority (HPBMDA) under HP Bus Stand Management and Development Authority Act 1999. HPBMDA is responsible for planning, development, construction and operation and maintenance of Bus Stands in Himachal Pradesh. The Act provides for revenue streams comprising of Adda Fees, parking charges and other user charges for passenger amenities for HPBMDA for its sustainability.

5. HP State Electricity Board

HP State Electricity Board constituted in 1971 is responsible for planning and execution, generation, transmission and distribution of power in the State. Though unbundling of board is still pending, the generation wing has been made independent with setting up of two subsidiaries, Pabbar Valley Power

Corporation and Himachal Jal Vidyut Vikas Nigam, and the accounts of transmission and distribution have been separated.

6. HP Tourism Development Corporation

HP Tourism Development Corporation (HPTDC) was established in 1972 to facilitate development of tourism in the State. Besides operating hotels in Shimla, HPTDC manages Tourist Information Centre and passenger lift between Cart road and Mall Road.

7. HP Infrastructure Development Board

HP Infrastructure Development Board was constituted in January 2002 under HP Infrastructure Development Act 2001, which provides framework for private sector participation in financing, construction, operation and maintenance of infrastructure projects and to raise resources on behalf of State Government for infrastructure projects development.

The Chief Secretary heads the HPIDB and Finance Secretary is Chief Executive Officer (CEO) of the Board. The Board does not have any independent funding source and is dependent on GoHP budgetary allocation and borrowing through issue of bonds, debentures, loans or other such instruments.

In FY 2005-06, HPIDB has raised Rs. 616 Cr from Infrastructure Bonds issues through private placement and Rs. 530 crores through term loan from financial institutions/banks. The investments raised are used for financing the expenditure under State Plan against the unconditional and irrevocable State Government Guarantee. The role of HPPIDB is limited to raising finances for GoHP and its role as a nodal agency for private sector involvement in infrastructure projects so far is negligible.[89]

2.27 FINANCES OF MUNICIPAL CORPORATION

Shimla is one of rare Indian towns with a corporation that has shown a net surplus of Municipal finances over the decades. This is largely because of relative buoyancy of the tax base, relatively large government grants (5.6 % of total income) and the low level of services to the peripheral areas.

The following are the revenue resources of the M.C. Shimla:

1. **Tax Revenue** - Tax revenue includes all taxes such as tax on building land. Animal tax, tax on vehicle other than motor vehicle, show tax, sewerage tax,

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[89] Ibid.

water tax and fiscal transfer for example tax on exemption electricity energy, duty on transfer of in moveable property.

2. **Non Tax Revenue** - The income which is not a tax revenue such as rent, sale of water, fees for regulation of job potters, slaughter house, PFA and Non-PFA license, the bazari, laboratory tax, birth and death registration, forest income, income from rest houses, interest on investments, sales of municipal assets etc.

3. **Govt. Grant -** The Govt. of HP and Central Govt. are also provided grants for developing infrastructure and running State Govt. and Central Govt. welfare scheme.

2.28 SOURCES OF REVENUE

Municipal bodies derive their revenues from various sources, such as:

A. Taxation

Municipal bodies are authorized to levy certain taxes (direct/indirect) subject to confirmation by the Government.

B. Non-Taxation

This source includes items like rents (of municipal property), fees (for issue of licenses, permits etc.), fines (realised for offenses against municipal bye-laws, rules, regulations etc.), interest (on investment), profit (from public utility undertakings like water, passenger, transport, electricity, supply).

The Government has notified rates/maximum limits of Following Taxes/Fees which are being imposed by the municipalities in order to raise sources for income**.**

Table 2.15(a)

Taxes/Fees to Raise Sources for Income

Name of the Taxes/Fees	Rates
House Tax	7.5% to 12%
Show Tax	Rs.50/- per show
Dog License Fee	Rs.50/- per annum
Building Plan Fee	Rs.2.50 paise for residential/ Govt. and Rs.5.00 for commercial per sq.mtr.
Tax on the consumption of Electricity	1 paise per unit
Sale of liquor	Rs.1/- per bottle

Cess on the transfer of immovable property	2% of the amount

In addition to above, generally, the following taxes/fees are being collected by the municipalities vide resolutions in their respective houses.

Table 2.15(b)

Taxes/Fees Collected by the Municipalities

Name of the Taxes/Fees	Rates
License for Dangerous and Offensive trades	Rates are varied in respective ULBs
Rehari License Fee	
Tehbazari Tax	
Slaughter House Fee	
Cattle Pound Fees	
Birth & Death Certificate Fee	
Copying Fee	
Tree Cutting Fee	
Library Membership	
Ground Tax	
Vehicle License Fee	
Death & Birth Reg./ Late Fee	
Forest /Garden Income	
Animal Tax(Cattle Pound)	
Trade License Fee	
Tax on advertisement other than advertisement published in the newspaper.	

C. Grants-in-aid (Government Grants): They are the financial subsidies given by the State government in aid of certain services rendered by

municipalities. These grants tend to be specific in nature, i.e., are tied to some particular service.

D. Loans: This source is tapped to finance the capital expenditure like installation of water works, acquisition of land for residential purposes, development activities or public utility undertakings. Loans can be raised only with the prior approval of the State Government and, under certain circumstances, also of the Central government.[90]

Table 2.16

Income and Expenditure of Shimla Municipal Corporation

Shimla Municipal Corporation Income and Expenditure Account for the year ending on 31.3.2010				
Code No.	**Head of Account**	**Schedule No.**	**Current Year Amount (`)**	**Previous Year Amount (`)**
1	2	3	4	5
	INCOME:			
110	Tax Revenue	I-1	74397633.00	65435487
120	Assigned Revenues & Compensation	I-2	104179834.00	103568347
130	Rental Income from Municipal Properties	I-3	26403028.00	19275991
140	Fees & User Charges	I-4	102941352.00	88879776
150	Sale & Hire Charges	I-5	1773415.00	929484
160	Revenue Grants, contributions & Subsidies	I-6	32944156.00	74553679
170	Income from Investments	I-7	10780484.06	21887455
171	Interest Earned	I-8	1478032.70	1508360
180	Other Income	I-9	764637.00	1090671
A	TOTAL INCOME:		355662571.76	377129250
	EXPENDITURE:			
210	Establishment Expenses	I-10	251311977.00	212933390
220	Administrative Expenses	I-11	10033168.00	8430639
230	Operations & Maintenance	I-12	281119927.00	192249636
240	Interest & Finance Expenses	I-13	60305.61	407032

90 http://himachal.gov.in/hipa/ARC_HIPA_Report/8_LSG-PRI.pdf, p.328-330.

250	Programme Expenses	I-14	139613.00	411376
260	Revenue Grants, Contributions & subsidies	I-15	37500.00	18316
270	Provisions & Write off	I-16	0.00	0
271	Miscellaneous Expenses	I-17	0.00	0
272	Depreciation		181013421.42	192197415
B	TOTAL EXPENDITURE:		723715912.03	606647804
A-B	Gross surplus/ (deficit) of income over expenditure before Prior Period Items		(368053340.27)	(229518554)
280	Add: Prior period Items (Net)	I-18	(17931295.00)	(13755522)
	Gross surplus/ (deficit) of income over expenditure after Prior Period Items		(385984635.27)	(243274076)
290	Less: Transfer to Reserve Funds			
Net balance being surplus/ deficit carried over to Municipal Fund			(385984635.27)	(243274076)

Source:- www.shimlamc.gov.in/page/Accounts.[91]

2.29 FUNCTIONS OF THE MUNICIPAL CORPORATION

The Municipal Corporation Shimla is entrusted with the development related matters of the MC areas and providing basic civic amenities. The services provided by the MC Shimla are innumerable; however, some of them are listed here under

1. OBLIGATORY FUNCTIONS

(a) The construction, maintenance and cleaning of drains and drainage works and of public latrines, urinals and similar conveniences;

(b) the construction and maintenance of works and means for providing supply of water for public and private purposes;

(c) the scavenging, removal and disposal of fifth, rubbish and other obnoxious or polluted matters;

(d) the reclamation of unhealthy localities, the removal of noxious vegetation and generally the abatement of all nuisances;

(e) the regulation of places for the disposal of the dead and the provision and maintenance of places for the said purpose;

(f) the construction and maintenance of cattle pond;

(g) measures for preventing and checking the spread of dangerous diseases;

[91] http://www.shimlamc.gov.in/file.axd?file=2011%2f4%2fBalanceSheet2009-10.pdf,p3.

(h) the construction and maintenance of municipal markets and the regulation thereof;

(i) the regulation and abatement of offensive or dangerous trades or practices;

(j) the securing or removal of dangerous buildings and places;

(k) the construction, maintenance, alteration and improvements of public streets, bridges, culverts, cause ways and the like;

(l) the lighting, watering and cleaning of public streets and other public places;

(m) the removal of obstructions and projections in or upon streets, bridges and other public places;

(n) the naming and numbering of streets and premises;

(o) the maintenance of municipal offices;

(p) the laying out of the maintenance of public parks, gardens or recreation grounds;

(q) the maintenance of monuments and memorials vested in a local authority in the municipal area immediately before the commencement of this Act or which may be vested in the Corporation after such commencement;

(r) the maintenance and development of the value of all properties vested in or entrusted to the management of the corporation;

(s) the fulfillment of any other obligation imposed by or under this Act or any other law for the time being in force;

(t) Planting and care of trees on road sides etc. and

(u) Survey of buildings and lands.[92]

2. FUNCTIONS ENTRUSTED BY THE GOVERNMENT

(a) the preparation of plans for economic development and social justice;

(b) the performance of function and implementation of schemes which may be entrusted to it including the functions in respect of the following matter, namely:-

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[92] Municipal Corporation Act, 1994, p.242.

(i) urban planning including town planning;

(ii) regulation of land use and construction of buildings;

(iii) planning for social and economic development;

(iv) roads and bridges

(v) water supply for domestic, industrial and commercial purposes;

(vi) public health, sanitation, conservancy and solid waste management

(vii) fire services;

(viii) urban forestry, protection of the environment and promotion of ecological aspects;

(ix) safeguarding the interests of the weaker sections of the society; including the handicapped and mentally retarded;

(x) slum improvement and up-gradation;

(xi) urban poverty alleviation;

(xii) provision for urban amenities and facilities such as parks, gardens and play grounds;

(xiii) promotion of cultural, educational, and aesthetic aspects;

(xiv) burials and burial grounds, cremations and crematoriums grounds and electric crematoriums;

(xv) cattle pounds, prevention of cruelty to animals;

(xvi) vital statistics including registration of births and deaths;

(xvii) public amenities including street lighting parking lots, bus stops and public conveniences;

(xviii) regulation of slaughter houses and tanneries.

3. DISCRETIONARY FUNCTIONS

(i) the furtherance of education including cultural and physical education;

(ii) the establishment and maintenance of and aid to libraries, museums, art galleries, botanical or zoological collections;

(iii) the establishment and maintenance of and aid to stadia gymnasia, akharas and places for sports and games;

(iv) the civic reception to persons of distinction;

(v) the providing of music or other entertainment s in public places or places of public resort and the establishment of theaters and cinemas;

(vi) the organization and management of fairs and exhibitions :The construction and maintenance of : rest houses; poor houses; infirmaries; children's homes;

(vii) houses for the deaf and dumb and for disabled and handicapped children;

(viii) shelters for destitute and disabled persons;

(ix) asylums for persons of unsound mind;

(x) the building or purchased and maintenance of dwelling houses for corporation officers and other corporation employees;

(xi) any measures for the welfare of the corporation officers and other corporation to such officers and employees or any class of them for construction of houses and purchase of vehicles;

(xii) the organization or management of chemical or bacteriological laboratories for the examination or analysis of water, food and drugs for the detection of diseases or research connected with the public health or medical relief;

(xiii) the provision of the relief to destitute and disabled persons;

(xiv) public vaccination and inoculation;

(xv) the organization, construction, maintenance and management of swimming pools;

(xvi) the organization and management of farms and dairies within or outside the municipal area for the supply, distribution and processing of milk and milk products for the benefit of the residents of the municipal area;

(xvii) the organization and management of cottage industries, handicraft centre and sales emporium;

(xviii) the construction and maintenance of warehouses and go-downs;

(xix) the construction and maintenance of garbage, sheds and stands for vehicles and cattle biers;

(xx) the provision for unfiltered water supply;

(xxi) the improvement of the municipal area in accordance with improvement schemes approved by the corporation;

(xxii) the provision of housing accommodation for the inhabitants of any area or for any class of inhabitants;

(xxiii) the establishment and maintenance of hospitals, dispensaries and maternity and child welfare centre and the carrying out of other measures necessary for public medical relief;

(xxiv) any measure not hereinbefore specifically mentioned likely to promote public safety, health, convenience or general welfare.[93]

To **conclude** it may be said that after studying the history of Shimla district we come to know about the history of Himachal as well, Shimla city, how the urban local bodies function and distribution of funds to ULB's. The researcher also deduced that before the things were different, people did not have many rights or amendments to improve their social conditions. After the amendment of these acts the things have improved considerably but there are still some loopholes to be taken care of. After the 74th Amendment, women's status has improved in the Urban Local Bodies. They are now actively taking part in the decisions for their benefits. And the Constitution (74th Amendment) Act, 1992 provisions, thus, provide a basis for the State Legislatures to guide the State Governments in the assignment of various responsibilities to municipalities and to strengthen municipal governance. Accordingly, State Government has amended their Municipal Acts/Laws/Legislations so as to bring these in conformity with the Constitutional Provisions. It is also learnt that the municipalities are confronted with a number of problems, despite the amendments in the State Municipal Acts and the implementation of the 74th CAA provisions. For instance, there exists a problem of ineffective participation in the decision-making process despite adoption of the policy of reservation, delays in the transfer of funds to the municipalities despite constitution of State Finance Commissions, poor recovery from various tax and non-tax sources despite devolution of powers, etc. It is further learnt that there is an influence of various social, economic and political factors on the functioning of municipalities in India.

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93 Idem.

CHAPTER-III
SOCIO-ECONOMIC BACKGROUND OF WOMEN ELECTED REPRESENTATIVES, OFFICIALS AND GENERAL PUBLIC

Women, God's most beautiful creation on earth is a symbol of W-wisdom, O-Origin, M-motherhood, E-energy and N-nectar. The combination of these qualities is the rising sun of every nation. In short everything good in this world comes from women. The origin of a child is the mother and that is nothing but a woman. It is not said for nothing "the hand that rocks the cradle rules the world". Schiller has rightly said, "Honor women, they entwine and weave heavenly roses in our earthly life". In fact, woman is a beautiful creature, a consumer and a producer, a protector and a provider, a power of tolerance, an embodiment of love and affection. An epitome (essence) of integrity and understanding all these qualities wrapped in one. Women are the purest and most essential part of anything and have a strong power of mind in the face of adversity or peril. In Indian mythology, women are divine, holy and pure. Saraswati (the Goddess of learning) Parwati (the goddess of power) and Lakshmi (the goddess of wealth) are all worshipped all over the country. Women attended the sabhas and samitis even in the Rig Vedic times and women were placed on a high pedestal of sublimity. Women constitute only one half of the world but without their presence the survival of the world is unimaginable, in the largely patriarchal order. Most of the women have climbed up the ladder of success on their own despite several impediments in a largely man's world. From small posts to high positions women have successfully broken the male monopoly and have stormed the

predominantly male bastions.[94] There is a new consistency and sustainability in the market place and women are taking full advantage of this. At least in urban India, women seem to have forgotten their earlier insecurity in employment, in ownership of assets, in building their personal wealth and in their position in society and family. They are confident decision-makers in their homes as well as at their workplaces. Millions of women are in the employment market. India has not only one of the largest female work forces in the world but also has the second highest number of women entrepreneurs. The picture in the rural or small town India is also changing at a faster rate than before. Banks offer small and big loans to women to achieve a better life. One drive into the countryside shows that college girls in rural areas now carry cell phones and walk to their destinations with more confidence and self-assurance. Though crimes against women have increased, there is more security and more progress wherever women find their path to progress.[95]

The year 2007 is to be marked with golden letters in the history of Indian women because the first lady President, the constitutional head of the nation, was chosen to lead the nation. Pratibha Patil a quiet politician of the congress party, who has held several assignments for decades, finally achieved the highest office of the nation by reaching the Rashtrapati Bhawan in New Delhi. This is, in addition to the fact that last year, the US Forbes Magazine nominated Sonia Gandhi, the president of the congress, as the third most powerful women in the world. Yet another woman who made scintillating news in politics was Mayawati, who swept the polls in UP and then trained her eyes on the whole of India by holding massive rallies in Delhi, Mumbai and other prominent cities. In the economic sphere too, Indian women marked the pages of recent history with golden dots. Rani Jadhav, quiet reticent woman from the IAS took office as the

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[94] Singh, Nongmaithem Khomendra, "Women is God's Best Creation", Article in Competition Success Review, May 2004, p.213-214.

[95] Patil, Vimla, "Fair Way to Make Waves", Article in The Tribune Newsmakers, Dec.2007, p.4 (spectrum).

first Chairperson of India's biggest port authority the Mumbai Port Trust proving that Indian women can handle a volatile job with total efficiency. According to the UNICEF reports this ensures that Indian women are able to participate in civic governance and find innovative sure fire methods to ensure a better life for rural communities, especially women and children. The 33 percent reservation of seats for women's bill is pending in parliament and most probably will come up for final voting in the near future. Indian women have notched international successes in the other fields too. Indira Nooyi, CEO of Pepsi Co. has been named one of most powerful women in business. Kiran Muzumdar Shaw of Bicon has been named the richest women in India. Sulajja Firodia Motwani is the managing Director of Kinetic Motor Co. Sunita Williams has become a name to be reckoned with by travelling in space. In India as well as many other countries, women are ruling financial institutions. Our own Naina Lal Kidwai, Chanda Kochar, Lalita Gupte and many others are examples, Kiran Bedi was appointed the Director General of the Directorate of Police Research and Development. In the media, a huge difference has been achieved by the advent of women heads of channels, Women media-persons like Barkha Dutt and Sagarika Ghose are women heads of magazines and newspapers. Even in Bollywood women have proved that director-choreographer and that too a pregnant one can create a film that beats even Hollywood films in the money stakes. Farah Khan, Director of Om Shanti Om, has proved that she could fetch unprecedented profits for a film written and directed by a woman.[96] So in all we can say that Indian women are successful in every field and can do anything from the household activities to the big heaps in industry or be a part of the armed forces and save the country from enemies.

The Government of India had ushered in the new millennium by declaring the year 2001 as 'Women's Empowerment Year' to focus on a vision 'where women are equal partners like men'. The most common explanation of 'women's empowerment' is the ability to exercise full control over one's actions. The last decades have witnessed some basic changes in the status and role of women in our society. There has been shift in policy approaches from the concept of

[96] Patil,Vimla, op.cit., p.4.

'welfare' in the seventies to 'development' in the eighties and now to 'empowerment' in the nineties. This process has been further accelerated with some sections of women becoming increasingly self-conscious of their discrimination in several areas of family and public life. They are also in a position to mobilize themselves on issues that can affect their overall position. The latest news items regarding violence committed against women reveal that women's position has worsened. Tulsidas' verse from Ramayana 'Dhol, janwar, shudra, pashu, nari ye sub nindan ke adhikari' highlights the discrimination and deep-rooted gender bias which still exists in all sectors on the basis of caste, community, religious affiliation and class. The Constitution of India grants equality to women in different fields of life. Yet a large number of women are either ill equipped or not in a position to propel themselves out of their traditionally unsatisfactory socio-economic conditions. They are poor, uneducated and insufficiently trained. They are often absorbed in the struggle to sustain the family physically and emotionally and as a rule are discouraged from taking interest in affairs outside the home. Oppression and atrocities on women are still rampant. Patriarchy continues to be embedded in the social system in many parts of India, denying a majority of women the choice to decide on how they live. The over-riding importance of community in a patriarchal sense ensures that women rarely have an independent say in community issues. Female foeticide continues to be common. Statistics show that there is still a very high preference for a male child in states like UP, MP, Punjab etc. The male to female ratio is very high in these states. Domestic violence is also widespread and is also associated with dowry. Leaving a meager number of urban and sub-urban women, Indian women are still crying for social justice.[97]

In our highly complex and extremely diversified society, women in different religious groups, caste levels, economic status, and those belonging to tribal, rural and urban areas merit separate consideration. No doubt, differences in customs and norms and in conditions of operation across groups and categories make it imperative for us to adopt this approach. In an effort to grasp the pictures

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[97] "Women Empowerment-A Reality and Myth", Azad India Foundation, Article from Internet site http://www.azadindia.org/social-issues/Women-Empowerment.html.

of the social and cultural reality to arrive at a cogent understanding of the present status of women in India, we consider what is present in the people's consciousness as also of what is indicated by the logic of sociological understanding. There are many constraints which affects the image of women whether it is the influence of religion, or greatest pressure or women's roles and status through marriages, family organization and some of the constraints on women because of the distinction between men's sphere and women's sphere[98].

3.1 WOMEN IN INDIA - A HISTORICAL REVIEW

The position which women occupied in Hindu Society at the dawn of civilization during the Vedic age was much better than what we ordinarily expect it to have been. Ordinarily girls were no doubt less welcome than boys but it must be added that there were also some parents in society who would perform special religious rituals in order to be blessed with learned and capable daughters. In social and religious gatherings they occupied a prominent position. Women had an absolute equality with men in the domain eye of religion. The main disabilities, from which women suffered in this age, as well as in the next one, are property rights. They could hold or inherit no property. In the Upanishads Age the changes which took place during this period in the position of women were gradual. Their property rights continued to be unrecognized, the only exception being in favour of marriage gifts of moveable property. In the Epic age too like the Vedic age was generally celebrated for its kind and just treatment of women, but not to a very large extent. Still, in the Mahabharata we find many liberal rules regarding women. There is a very wise saying in our country– "Happiness and sorrow rotate like a wheel." When a wheel rotates in this way, the spokes alternately come up and go down. And the same thing is found in the most prominent and surprising manner in the cultural history of India when we pass from the Golden Vedic Age to the Iron Smriti Age. What strikes us most here is the absolute change in status and role of women. Then in this age the women were confined to the four walls of the dark and dreary, desolate and

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[98] Bano, Afsar, "Indian Women: The Changing Face", Kilaso Books, 2003, New Delhi, p.21.

depressing zenana, with almost all their fundamental rights totally or almost cut off.[99]

Then after the invasion of the country by the Muslims brought about further deterioration in the position of Indian women restrictions on her rights and freedom and her resultant hardships were aggravated. When the Indians came in vital contact with the British in the latter half of the eighteenth century, the position of Indian women had reached the maximum degree of deterioration. Ideologically women were considered completely inferior species, inferior to male having no significance or personality. In short, the prevailing conception of a woman whether Hindu or Muslim was basically feudal in character, she was further regarded unfit for participation in social, political or religious functions of any significance. A third force for change in the status of women was the movement for national independence. Women left the seclusion of purdah in large numbers not to join a women's movement but to participate in a struggle for independence from colonial rule. Women and the national movement both benefited from active participation in the independence movement. It was a short step to create the women's India Association in 1917 and All India Women's Conference in 1927 and to participate in the Indian National Congress. In 1917, an extraordinary Irish Woman, Annie Besant, was elected its first woman President and in 1925 Sarojini Naidu became its first Indian woman President. Independence inaugurated a new chapter in the history of the struggle for improving the status of women. The constitution of India, juridically heated the premise of inequality of women which lay at the heart of the Indian social system.[100]

The extent of empowerment of women in the national hierarchy is determined largely by three factors–economic, social and political identity and their weightage. These factors are deeply intertwined and interlinked with many cross cutting linkages which imply that if efforts in even one dimension remain

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[99] Vohra, Roopa & Arun K. Sen, "Status, Education and Problems of Indian Women", Akshat Publications, New Delhi, 1986, p.4-9.

[100] Vohra & Sen, op.cit., p. 21-22.

absent or weak, outcomes and momentum generated by the other components cannot be sustained as they will not be able to bring any changes or upheavals. It is only when all the three factors are simultaneously addressed and made compatible with each other can the woman be truly empowered. Therefore, for holistic empowerment of the women to happen–social, economic and political aspects affecting a woman's life must converge effectively.

3.2 CONSTITUTIONAL PROVISIONS

Women as an independent group constitute 48.4% of the country's total population as per the 2011 census. The importance of women as an important human resource was recognized by the Constitution of India which not only accorded equality to women but also empowered the State to adopt measures of positive discrimination in their favour. A number of articles of the constitution specially reiterated the commitment of the Constitution towards the socio economic development of women and upholding their political right and participation in decision making.

- **Article 14 –** Men and women should have equal rights and opportunities in the political, economic and social spheres.
- **Article 15 (1) –** Prohibits discrimination against any citizen on the grounds of religion, race, caste, sex etc.
- **Article 15(3) –** Special provision enabling the state to make affirmative discriminations in favour of women.
- **Article 16 –** Equality of opportunities in matter of public appointments for all citizens.
- **Article 39(a) –** The state shall direct its policy towards securing all citizens men and women, equally the right to means of livelihood.
- **Article 39(d) –** Equal pay for equal work for both men and women.
- **Article 42 –** The state to make provision for ensuring just and human conditions of work and maternity relief.
- **Article 51(A) (e) –** To renounce the practices derogatory to the dignity of women.

Drawing the strength from the constitutional commitments, the government of India has been engaged in the continuous endeavor of concretely translating all the rights, commitments and safe guards incorporated in the Indian Constitution for women from de jure to de facto status.[101]

3.3 LEGISLATIONS AND LAWS FOR WOMEN

The State enacted several women-specific and women-related legislations to protect women against social discrimination, violence and atrocities and also to prevent social evils like child marriage, dowry, rape, practice of Sati etc.

- **Equal Remuneration Act of 1976** provides for equal pay to men and women for equal work.
- **Hindu Marriage Act of 1955** amended in 1976 provides the right for girls to repudiate a child marriage before attaining maturity whether the marriage has been consummated or not.
- **The Marriage (Amendment) Act, 2001** amended the Hindu Marriage Act, Special Marriage Act, Parsi Marriage and Divorce Act, the Code of Criminal Procedure providing for speedy disposal of applications for maintenance; the ceiling limit for claiming maintenance has been deleted and a wide discretion has been given to the Magistrate to award appropriate maintenance.
- **The Immoral Traffic (Prevention) Act** of 1956 as amended and renamed in 1986 makes the sexual exploitation of male or female, a cognizable offence. It is being amended to decriminalize the prostitutes and make the laws more stringent against traffickers.
- An amendment brought in 1984 to the **Dowry Prohibition Act of 1961** made women's subjection to cruelty a cognizable offence. The second amendment brought in 1986 makes the husband or in-laws punishable, if a woman commits suicide within 7 years of her marriage and it has been

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[101] Ministry of Women and Child Development, "Report of the Working Group on Empowerment of Women", XI Plan, Government of India, p.4-5.

proved that she has been subjected to cruelty. Also a new criminal offence of 'Dowry Death' has been incorporated in the Indian Penal Code.

- **Child Marriage Restraints Act of 1976** raises the age for marriage of a girl to 18 years from 15 years and that of a boy to 21 years and makes offences under this Act cognizable.
- **Medical Termination Pregnancy Act of 1971** legalizes abortion by qualified professional on humanitarian or medical grounds. The maximum punishment may go upto life imprisonment. The Act has further been amended specifying the place and persons authorized to perform abortion and provide for penal actions against the unauthorized persons performing abortions.
- **Indecent Representation of Women (Prohibition) Act of 1986 and the Commission of Sati (Prevention) Act, 1987** has been enacted to protect the dignity of women and prevent violence against them as well as their exploitation.
- **The Protection of Women from Domestic Violence Act, 2005** provides for more effective protection of the rights of women guaranteed under the Constitution that are victims of violence of any kind occurring within the family and for matters connected therewith or incidental thereto. It provides for immediate and emergent relief to women in situations of violence of any kind in home.

The recently notified Prevention of Domestic Violence Act is a landmark law in acting as a deterrent (prevention) as well as providing legal recourse to the women who are victims of any form of domestic violence. Apart from these, there are a number of laws which may not be gender specific but still have ramifications on women.[102]

The objective of social policy is to ensure personal safety, dignity ownership and entrepreneurial status of women besides ensuring an easy access to social opportunities and amenities of dignified life. This may include (i)

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[102] Report of the Working Group on Empowerment of Women for the XI Plan", op.cit. p.21-22.

access to education (ii) access to health, sanitation, hygiene and medicine including the infrastructure for fertility control and planned parenthood, (iii) access to technology in their sphere of socio-economic activity, (iv) access to social security irrespective of religious customs of communities (v) access to at least a minimum acceptable quality of life and (vi) access to guaranteed sharing by women in social management at the local level and at the higher levels. Quality of life is ensured by sharing in regulative employment, exercise of right to education, health, social, basic sanitation, environmental protection and appropriate technology to avoid drudgery etc. are determinants of quality of life. In the content of hilly areas the ensured supplies of fuel and fodder sources is included in minimum needs programme. Therefore, human resource development is very basic for income creating capacity to grow. Empowerment of women thus, includes throwing these opportunities open for women, thus enabling them to participate freely.[103]

3.4 LAWS AND POLICIES AFFECTING WOMEN

Numerous laws exist to protect women's rights, including the Equal Remuneration Act, the Prevention of Immoral Traffic Act, the Sati (Widow burning) Prevention Act, and the Dowry Prohibition Act. However, the Government often is unable to enforce these laws, especially in rural areas in which traditions are deeply rooted. According to press reports, the rate of acquittal in dowry death cases was high, and because of court backlogs it took 6 to 7 years on average to rule on such cases.

Prostitution was common, with an estimated 2.3 million prostitutes in the country, some 5, 75,000 of whom were children. Many indigenous tribal women were forced into sexual exploitation. In recent years prostitutes began to demand

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[103] Bora, Neeta and M.P. Dube, "Social Justice and Women in India", in P.C Pandey and, G.C Pandey (eds.), "Economic Development and Socio-Political Empowerment of Women: A Case of U.P. Hills", Swaraj Prakashan, 1999, p.148-149.

legal rights, license, and reemployment training, especially in Mumbai, New Delhi, and Kolkata.

In 1999, according to National Crime Records Bureau (NCRB) statistics, there was 8,858 cases of sexual harassment. Sexual harassment of women in the workplace became a subject of National Human Rights Commission (NHRC) consideration during the year. The NHRC instituted a committee to investigate harassment of women in the legal profession and asked universities to establish complaint committees immediately. The commission suggested the creation of a telephone hot line for complaints, initially starting in New Delhi, and gave advice to the media on reporting incidents of harassment against women. The National Commission for Women conducted 18 meetings with 568 representatives of public sector units including public and private banks, educational institutions, corporations, universities, and hotels to examine further issues of compliance to address harassment against women.

Under many tribal land systems, notably in Bihar, tribal women do not have the right to own land. Other laws relating to the ownership of assets and land accorded women little control over land use, retention or sale. However, several exceptions existed, such as in Ladakh and Meghalaya, where women had several husbands and controlled the family inheritance. The traditional preference for male children continued, although the law prohibits the use of amniocentesis and sonogram tests for sex determination. The government did not enforce the law. The test was misused widely for sex determination, and termination of a disproportionate number of pregnancies with female fetuses occurred. Human rights groups estimated that at least 10,000 cases of female infanticide occurred yearly, primarily in poor rural areas parts of Tamil Nadu (Dharmapuri, Salem, and Madurai districts) still had high rates of female infanticide. In addition, parents often gave priority in health care and nutrition to male infants. Women's rights groups pointed out that the burden of providing girls with an adequate dowry was one factor that made daughters less desirable.[104]

3.5 EDUCATION

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104 Ibid.

Education is a key intervention in initiating and sustaining process of empowerment. Good quality education can help women and marginalized communities to improve their status, enable them to have greater access to information and resources and to challenge various forms of discrimination. Education helps in strengthening democratic process as it allows for greater and more equitable participation. Being educated and literate, this leads to greater self-confidence and self-esteem. It enables engagement with development processes and institution of governance from a position of strength. Poor women from socially disadvantaged communities are invariably not literate and therefore find themselves at a disadvantage when participating in development processes. Many of the negative fall outs of being outside the education net for women are quite recognized, however, the articulation of the problem tends to remain at the level of rhetoric. A review of government's various programmes for women empowerment such as Swashakti, Swayamsidha, Streeshakti, Balika samrudhi yojana and another two thousand projects reveal that little has been done or achieved through these programmes. The discrepancy in the ideology and practice of the empowerment policy of women in India constitutes its continued social, economic and social backwardness. Women make up 52% of our country's population. Hence there can be no progress unless their needs and interests are fully met. Empowerment would not hold any meaning unless they are made strong, alert and aware of their equal status in the society. Policies should be framed to bring them into the mainstream of society. It is important to educate the women. The need of the hour is to improve female literacy as education holds the key to development. Empowerment would become more relevant if women are educated, better informed and can take rational decisions. It is also necessary to sensitize the opposite sex towards women. It is important to usher in changes in societal attitudes and perceptions with regard to the role of women in different spheres of life. Adjustments have to be made in traditional gender specific performance of tasks.[105]

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[105] "Women Empowerment-A Reality and Myth", Loc. cit.

It is however, important to recognize that while being literate or educated is necessary for empowerment it does not automatically ensure it. For that we need an education that is of good quality and promotes critical thinking. From the perspective of gender this means that education and literacy should enable women and girls to critically analyze their situations, raise questions about their subordination and help them to make choices. It is well known that the institution of schooling is an important site for socialization that actually reinforces rather than challenges patriarchy and gender discrimination. It is in this context that the content and pedagogy or education becomes critical consideration. The Indian government has expressed a strong commitment towards education for all; however, India still has one of the lowest female literacy rates in Asia.

In 1991, less than 40 percent of the 330 million women aged 7 and over were literate, which means today there are over 200 million illiterate women in India. This low level of literacy not only has a negative impact on women's lives but also on their families', life and on their country's economic development. Numerous studies show that illiterate women have high levels of fertility and mortality, poor nutritional status, low earning potential, and little autonomy within the household. A woman's lack of education also has a negative impact on the health and well-being of her children. For instance, a recent survey in India found that infant mortality was inversely related to mother's educational level. Additionally, the lack of an educated population can be an impediment to the country's economic development. The Indian government's commitment to education is stated in its U.S. Department of Commerce, Economics and Statistics Administration BUREAU OF THE CENSUS constitution with an article promising "free and compulsory education for all children until they complete the age of 14" (The World Bank, 1997b).[106]

Women's education is extremely important intrinsically as it is their human right and is required for the flourishing of their many capacities. It is, however, noticed that most programmes for education of girls and women in India have reinforced gender roles specially motherhood in curriculum as well as impact

[106] Velkoff, Victoria A., "Women's Education in India", An Article in Women of the World, U.S. Department of Commerce Economics and Statistics Administration Bureau of Census, October 1998.

evaluation. The huge study of nearly 94% of India's population done and others look at female literacy and its negative and statistically significant impact on child mortality. Empowerment of women is closely related to formal and informal sources of education. Late 19th century & 20th century reformers advocated women's education as a principal strategy to answer the 'women's question'. In UP a renewal process of correcting gender stereotyping was initiated in 1998 looking at textbooks and training besides infrastructure and community mobilization. There is marked improvement in girl's enrollment and steady decline in drop out rates. Despite statistically positive trends closer studies show that privileged spaces in classrooms are occupied by boys. Girls are rarely addressed by their names. Girls sit in last rows in classes of mathematics and rarely muster courage enough to come close to the board where the teacher sits (usually a male in most remote areas). Private school initiative for gender concerns has large number of girls but like convents and Arya Kanya Pathshala's gender transformation is not their agenda. Moral science text books still have preponderance (prevalence) of men. Women as agents of social reform are not mentioned. CSO (Civil Society Organization) efforts have very often shown greater enhancement of girls self-esteem but in many cases there is poor cognitive development generally attributed to low paid, low qualified but highly motivated instructor. Kanya Vidya Dhan, free uniforms, mid-day meal, and school attached crèche; mothers meetings have all had positive results. In various surveys conducted by ISST (Identity Security Strike Teams) it has been apparent that parental apathy or opposition to girl child education is fast receding even in traditional male dominated states of north India. Given the right infrastructure-schools located in neighborhoods, preferably with female teachers parents would allow girls to study "as long as they would like to". It may however be noticed as evidenced by researchers, the same families who are willing to see girls in college react violently if the girl decides to choose her partner in marriage or challenge other norms of feminine behavior.[107]

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[107] Chandra, Rakesh, "Women Empowerment In India – Milestones & Challenges", Papers Submitted on Empower Poor

The focus of educational planning is on formal education but this is only one dimension of the educational provisioning. Especially when considering the needs of deprived women and when women's empowerment is our main aim, there is a need to think about well developed and structured educational interventions outside the formal system. Capacity building interventions are in essence educational and learning processes and must therefore be invested in, well designed and conceived as a sustained, rather than ad hoc process. Such interventions must necessarily be broad based and flexible and address a number of different needs, including literacy.

3.6 EMERGING CONCERNS

1. Gender Gaps in Enrollment and Retention in Elementary Education

Elementary education has emerged as key policy and programmatic concern of the Indian Government. Some important schemes have been launched. The Sarv Shiksha Abhiyan (SSA) or Education for All with very ambitious goals was launched in 2001. Specific programmes within SSA (National Programme for Education of Girls at Elementary Level (NPEGEL) and Kasturba Gandhi Balika Vidyalaya) focus exclusively on girls in educationally backward districts. Another landmark scheme-the Midday Meal Programme has been introduced. The scheme has been welcomed as it positively impacts nutritional levels and school participation of girls and children belonging to poor and marginalized sections.

Gross Enrolment Ratio (GER), calculated as a ratio of the gross enrolment of children as a proportion of the total children in the relevant age group, is an indicator to assess the extent of access of children. Over the years, it showed an increase. At primary stage, starting with 94.9 in 1999-2000, it improved to 108.56% in 2004-05. For upper primary, the same was 58.8% and 70.5%, respectively in the initial and the terminal years under discussion.

Gender parity in the GER, both at primary as well as upper primary stages, was an issue. The gap in GER between boys and girls in primary level was 19 percent points in 1999-2000. This reduced to 5.8 percent points in 2004-

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Organization, Institute of Women's Studies, University of Lucknow, p.4.

05. With respect to upper primary level, it improved from 17.5 percent points to 9 percent points during the same period.[108]

2. Dropout Rates

Dropout rate is defined as the proportion of children that cease to remain enrolled in the schooling system. There are a number of methods for estimating dropout rate. One of them, followed in the Selected Education Statistics (SES) of the Ministry of Human Resource Development, is as follows:

- Gross dropout rates for classes (I-V) = {1-(Enrolment in Class V during the reference year divided by the enrolment in Class I four years ago)}*100.
- Gross dropout rates for classes (I-VIII) = {1-(Enrolment in Class VIII during the reference year divided by the enrolment in Class I seven years ago)}*100.

Table 3.1 below provides details of year/stage-wise gross dropout rates. Generally two points are emerging; one the reducing trend of dropout rates, both at the primary and upper primary stages and two, a near-gender neutrality among the dropout rates. The major limitation in the process of such calculation is that is does not take into account the repetition and transfer of children. Data collected through DISE provides repeaters' enrolment, class/sex-wise. Two consecutive years' data thus collected can be used to generate a reconstructed cohort which is much more appropriate to estimate the dropout rates. Moreover, DISE data are school-wise. Using such data for the schools which remained common in two consecutive years, a new database has been generated and the dropout rates are calculated. This suggests that the dropout rates were 15% in 2002-03 which reduced to 13% in 2003-04 and further reduced to 12% in 2004-05. Although the trend is encouraging, concerted efforts would be needed to ensure further reduction. The relevant details are in Table 3.1(a) below:

Table 3.1(a)
Drop-out Rates at Primary and Upper Primary Levels,
1999-2000 to 2004-05

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[108] Report of the Working Group on Empowerment of Women for the XI Plan, op cit., p.103-104.

Stage	1999-2000	2000-01	2001-02	2002-03	2003-04	2004-05
Class I-V						
Boys	38.7	39.7	38.4	35.9	33.7	31.37
Girls	42.3	41.9	39.9	33.7	28.6	24.82
Total	40.3	40.7	39.9	34.9	31.5	28.82

Stage	1999-2000	2000-01	2001-02	2002-03	2003-04	2004-05
Class I-VIII						
Boys	52.0	50.3	52.9	52.3	51.8	50.10
Girls	58.0	57.7	56.9	53.4	52.9	50.76
Total	54.5	53.7	54.6	52.8	52.3	50.39

Source: SES, MHRD * Provisional

Table 3.1 (b)

Promotion, Repetition and Dropout Rates in 02-03, 03-04 and 04-05

Gender	2002-03 Rates of			2002-03 Rates of			2002-03 Rates of		
	Promotion	Repetition	Drop out	Promotion	Repetition	Drop out	Promotion	Repetition	Drop out
Boys	81	5	15	82	5	13	83	4	13
Girls	80	5	15	82	5	13	83	4	13
Total	80	5	15	82	5	13	84	4	12

Source: DISE data for 02-03 through 05-06.

This has been called Average Dropout Rate (by NIEPA). It may be noted that this is not the commonly used "Cohort Dropout Rate" which would be higher than this 'Average Dropout Rate.[109]

3. Gender Gap and Low Priority to Women's Literacy

There are some good tidings on the literacy front, as per the reports literates now constitute 74 per cent of the total population aged seven years and above and the data shows 26 per cent of the population is still unlettered. The literacy rate went up from 64.83 per cent in 2001 to 74.04 per cent in 2011-showing an increase of 9.21 percentage points.

Another astonishing fact that has been found is that the female literacy level saw a significant jump as compared to males. The female literacy in 2001 was 53.67 per cent and it has gone up to 65.46 per cent in 2011. The male literacy, in comparison, rose from 75.26 to 82.14 per cent. Kerala, with 93.91 per

[109] Report of XIth Plan (2007-2012), www.education.nic.in/elementary/mainfinal. p.7.

cent, continues to occupy the top position among States as far as literacy is concerned, while Mizoram's district (98.76 per cent) and Aizawl (98.50 per cent) recorded the highest literacy rates among districts. Madhya Pradesh's Alirajpur district has the lowest literacy rate of 37.22 per cent. The Naxalite-affected Chhattisgarh's Bijapur district, has the literacy rate of 41.58 per cent.

Lakshadweep followed Kerala with a literacy level of 92.28 per cent, while Bihar remained at the bottom of the ladder at 63.82 per cent, followed by Arunachal Pradesh at 66.95 per cent. Ten States and Union Territories, including Kerala, Lakshadweep, Mizoram, Tripura, Goa, Daman and Diu, Pondicherry, Chandigarh, NCT of Delhi and Andaman and Nicobar Islands achieved a literacy rate of above 85 per cent, which met the Planning Commission's target set to be achieved by 2011-12.The gap of 21.59 percentage points recorded between male and female literacy rates in 2001 census has reduced to 16.68 percentage points in 2011. The Planning Commission is targeting a reduction of this gap to 10 percentage points by 2011-12.[110]

4. Disparities in Higher and Professional Education

With regard to higher education the percentage of women accessing higher educational and professional course is very low. Moreover, the differentials with regard to disadvantaged communities are very pronounced.

5. Violence against Women and Impact on Education

Sexual harassment and violence against girls and young women within educational institutions is widespread but under-reported. There is however no data (or systematic mechanisms to gather data) that indicate the extent of the problem. While some universities have formulated guidelines and established mechanisms to deal with sexual harassment, many educational institutions still do not have policy. Though technically the guidelines should cover schools no efforts have been made to implement the guidelines in schools, where sexual

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110 Gupta, Naina, "Census-2011-Sex-Ratio-Plummeted-and-Literacy-Rate Ascended", http://theviews paper.net/ census2011.

harassment is fairly common but is rarely reported. One only has the media to rely on for such information.

Another area that has not received much attention is the impact of conflict and communal and sectarian violence on education. Communal and sectarian violence and long-term conflict severely impacts opportunities for girls and women's education. In volatile situations girls are kept away from schools. Many of the riots affected are living lives of migrants with little access to basic facilities.

In parts of India, like the North East and Kashmir, that have been experiencing conflict for several years the ground level situation reveals that prolonged violence has negatively impacted the education systems there and the education opportunities for women and girls in various ways. Dropout rate of girls is high because of fear, extreme insecurity, restricted mobility, displacement, migration or economic compulsions. School participation and quality of education for girls is impacted by measures to control women's sexually and mobility, like diktats imposing a dress code, by religious bodies, militants or separatist groups are not uncommon. There is an alarming increase in panic disorders.

In such situations schooling and other educational facilities can bring about a semblance of normalcy and prevent alienation from the mainstream. No systematic efforts have been made to understand and monitor the impact of conflict on education, especially women and girls. There are no policy guidelines on how to respond to the impact of violence and conflict. There are no mandated special provisions to deal with the particular problems arising out of such situations. Education provisioning from gender perspective, should find a place in any policy in internal displacement and relief and rehabilitation that are formulated[111].

3.7 ECONOMIC EMPOWERMENT OF WOMEN

Women's position in all societies has been one of general subordination to men. Even in the matriarchal societies, the actual power holders in the families were men. The UNO in 1948 opened the doors of freedom to women all over the

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[111] Report of the Working Group on Empowerment of Women for the XI Plan, Loc. cit.

world by recognizing equality as a fundamental human right irrespective of sex, race, etc. as a result, women today are striving to bridge up the centuries old gap, between the man's and the so called woman's sphere of work. In all the cities and villages of India women today are breaking the social, psychological barriers and are assuming new responsibilities. Women's economic horizon once confirmed to domestic servant hood or labour in the form has expanded considerably. Women from all sections of life have started working in other fields. Our offices today are increasingly being staffed by women employees and in the telephone industries men are outnumbered by women. A charming air-hostess meets us on an aircraft, an efficient women secretary deals competently with us in her office. We find women doctors, lawyers, engineers, dentists, journalists and a variety of other women professionals take themselves for granted.[112]

The government has proposed and launched a number of programmes for the empowerment of women, including the observance of the year 2001 as the year of women's empowerment. It was said," Our vision in the new century is of a nation where women are equal partners with men." Many new projects were launched like for women's empowerment like; Swayamsidha to benefit 100,000 women through micro-credit programmes and Balika Samridhi Yojana for the girl child. However, apart from a lot of hoopla and the accompanying verbal diarrhoea, not much was registered. There are those who point to an unfounded development in the social position of women through the achievements of the likes of Indira Nooyi. However, one swallow alone doesn't make a summer. We cannot deny that there have been changes. These changes have been limited to the upper crust of the social order.

What we need to realize is that any new programme has to overcome the centuries-old hold of subjugation and marginalization of women. There has been an alarming rise in the atrocities committed against women. While the constitution guarantees equal opportunity, patriarchy asserts itself through legal

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[112] Towards a Strategy for Women Empowerment, "Backgrounders and Discussion Papers on the Poverty in India", site http: //www: empower.org/ backgrounder.

loopholes to consolidate the age-old domination. India has a long history of activism for women's welfare and rights. A range of government programmes have been launched to increase economic opportunity for women, although there appear to be no existing programmes to address the cultural and traditional discrimination against women. Be it education, health care, nutrition, property rights, acknowledgment of labour or life security, women find themselves at the lower rungs of the ladder.[113]

3.7.1 Enabling Strategies for Economic Empowerment of Women

1. Improvement in Infrastructure – Development of infrastructure was previously assumed to be gender neutral, with both sexes benefiting equally from well-designed projects. Gender-responsive infrastructure interventions can free up women's time, thereby increasing girl's enrollment in schools and facilitating women's participation in income-generation and decision-making activities.

a) Transport – Men and women have varying transport needs and constraints and are affected differently by transport interventions: Rural Transport Projects that build roads for motorized transport often do not benefit rural women, who mainly work in and around the village and travel on foot. Urban Transport Systems that transport people to and from employment centers are sometimes inadequate for women, who must combine income-generating activities with household and familiar activities, such as taking children to school and health centers and visiting the market. Poor women, who balance productive, social, and reproductive roles in societies, often have higher demands on their time than poor men.

b) Energy – Women are disproportionately impacted by a lack of access to energy given their prominent role in domestic, low paid and unpaid work. In rural India, nearly 3 billion days are spent in gathering fuels and 700 million days in processing them i.e., chopping, drying, turning, storing, stacking and handling.

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[113] Bilkis,Maria, "The Status of Women in India-Feminism-Argument on Success", An Article in MERINEWS Power to People, The Citizen's Mouthpiece,19 August, 2009.

This work is done almost exclusively by women. Since it is women who manage 1/3rd of the energy system they need to be substantially supported through investment, management and technology inputs to be able to continue to manage the systems in sustainable ways and with minimum hardship.

c) Information and Communication Technologies (ICT) – ICT have delivered enormous benefits around the world, much of their potential remains untapped—particularly for groups facing severe time constraints, suffering from social isolation, or lacking access to knowledge and productive resources. Women in developing countries are among the most important of these groups. Although women account for nearly a third of information technology workers in developing countries, they are concentrated in lower-level jobs and paid smaller salaries than men. For example, many of these women work in call center, data entry, and programming positions—few are project managers. But this need not be the case: with supportive policies from employers, complemented by enlightened national labour laws, women can move up the professional ladder. Girls' and women's low enrollment in science and technology education is one of the main obstacles to higher-level employment in information technology. Women workers account for about 1/3rd of all workers. There are over 397 million workers in India, out of which 123 million are women workers. Only a small proportion, 18 million, is in the urban areas while 106 million are in rural areas. Not only do a higher percentage of women than men work in the informal economy, women are concentrated in the lower-income segments, working in survival activities or as casual wage workers or home workers. The link between working in the informal economy and being poor is stronger for women than for men.

Official data does not reflect the amount of work that women actually do to enable their families to survive collecting fuel, fodder or water keeping, poultry, working on family land. Women also work in home based industries, ----- aggarbatti-rolling, bangle making, weaving etc. They get no social security benefits and are paid a pittance for this informal work. The census does not accurately identify such activities as work. On an average their wages are 30%

lower than a man's wages. Women find it difficult to get credit from banking institutions because they are often unable to provide collateral (security). They get much smaller loan amounts even though their repayment record is much better than that of men. Women's right to land and other assets is weak. Though legislation has been introduced to ensure that women share equally in ancestral property, enforcing such rights in patriarchal society requires sources that poor women may not have.[114]

Urban women form half of the population, work two-thirds of work hours, receive one-tenth of the world's income and own only one-hundredth of world's property. Women have limited access to acquire the skills necessary to break the poverty cycle.

The problems that face the women in the urban environment are interrelated. The living conditions of the low income women are unhygienic and their children are prone to disease and face a greater threat of dying at a young age. Domestic responsibility and lack of training relegate the women to the lowest paying jobs. Illiteracy and lack of basic education make them unaware of the existing opportunities. Cultural taboos often prevent them exploring income generating areas, which are dominated by the men. They are equally strong, physically and intellectually, but have been suppressed psychologically and culturally. They depend upon men and are excluded from decision making. The total development of the country is not possible unless we harness the potential of silent half of the population. The social security, equality for women and economic potential cannot be achieved unless the women are brought into the mainstream. It requires establishing an equitable and harmonious society without discrimination.

3.8 WOMEN IN URBAN INDIA

The urban population of India (270 million in 1991) is roughly split into three equal parts:

(i) about one third in the 23 metropolitan cities (more than 1 million)

(ii) about one third in the remaining 227 Class cities (100,000-1,000,000); and

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[114] Ibid, p.25-26.

(iii) about one-third in the remaining 3396 cities.

Women who are nearly half of the urban population account for 73 percent of those below the poverty line. It is observed that gender differences within the incidence of poverty in urban areas are more intense than those in the rural areas. Increased female labour force participation, particularly among the lowest income households, is the single most important coping strategy, making female-headed households and poor women in general a distinct group[115]. The Draft Country Paper for the 4th World Conference on Women note that their role in decision making is low, with patriarchal values reinforced through tradition, religion and other socio-political institutions. The family is the primary and apparently a problematic site of gender subordination. Low work force participation, general lack of access to institutional credit mechanisms, low self-esteem, and fear of society, men and violence create a vicious inter-generational cycle of poverty and deprivation. Gender discrimination excludes women in India from a right to life (resulting in female infanticide or foeticide), from equal access to food, education and mobility. This means that women have little chance of equal access to jobs, as they are handicapped by their comparative lack of education. Despite the improvements for certain women on many fronts, gender discrimination is apparently increasing.

3.9 CONSTITUTIONAL REFORMS

During recent years, the Country has witnessed reforms in the context of decentralization of power from Central/Provincial Governments to local levels, endowing the local bodies with the finances, commensurate with their assigned responsibility. Current scenario in India on 73rd and the 74th amendments to the Constitution (1992) gives a major role to the local bodies and municipalities. There are already more than 60,000 elected representatives, one-third of them being women. Although the reluctance of the power centers is often evident to allow the local bodies to govern, there is a growing demand to restructure the

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115 "Women's Role in City Agenda Setting", Internet Site www.ashahabitat.com.

State Governments, enabling the local bodies to discharge their Constitutional obligations.

The framers of Indian Republic's Constitution expected gender equality, implicit within equality of all citizens to be adequate to change the complex systems of social and power relationship. However, recognizing the power of institutionalized inequality in certain cases, some special responsibilities of the State were included in the Directive Principles of State Policy (Articles 15 and 16). The provision of one-third women representatives on urban local bodies in 74th Constitutional Amendment Act is a historical step, which should lead to a greater and meaningful role of the women in setting the urban agenda. The 73rd and 74th Amendments of the Constitution have made the empowerment of women a constitutional mandate. However, we have to go a long way to achieve equality of opportunities for women in both political and administrative system, equal access to resources, basic social services (education, health etc.), equal reward for equal work, and elimination of discrimination by gender and prevention of atrocities against women. There is a need to empower and mobilize the women through the legal back-up, administrative reforms and awareness to ensure their active participation in developmental decisions and activities (like sanitation, drinking water supply, education, immunization, nutrition, etc.). There is a need to strengthen their roles in setting the city-agenda according to the priorities they perceive.

We cannot solve our cities' problems until those who suffer most are powerful enough to set the priorities, frame plans and promote solutions. It is necessary to expand gender-balanced dialogue and participation at every level of decision making. The Huairou Commission on women and habitat has among its objectives: to ensure that the Habitat Agenda is implemented with women in central decision-making roles and with sufficient resources to function effectively; and to highlight grassroots women's concerns and perspectives in the development of sustainable human settlements.[116]

3.10 SOCIO-ECONOMIC PROFILE OF COUNCILLORS

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[116] Idem.

In this chapter an attempt has been made to study the profile of councillors. There were many questions which were proposed to be clarified. The profile of the respondents was examined along the dimensions of age, religion, caste marital status, educational attainments, parental occupation, economic class origin, present economic status and rural and urban backgrounds. Here the socio-economic profile of councillors' are discussed, as it is essential to know the socio-economic profile of Shimla, Rampur and Theog for a comprehensive study.

Table 3.2

Distribution of Total No. of Respondents

Sr. No	Categories	No
1.	Councillors	39
2.	General Public	300
3.	Officials	70
Total		**409**

Age

Age is an important demographic variable which not only determines an individual's physical and mental maturity but also depicts his/her life experiences. Older members may be reluctant to adopt new methods of production and hence, are likely to continue with the traditional mode of production. In contrast, the younger generation is likely to accept new challenges and may be more willing to try new methods of production.[117] Age of an individual also determines his/her martial and economic status, whether one is economically active or dependent upon others. Here the researcher would like to give an example of Anasthasia Jackson a Research intern, The Centre for women and democracy said that according to the report 'Diversity under the New Council Constitution' there has been no significant change in the number of young councillors or women councillors since the act was introduced. It was said that young people would gain a greater understanding of local government if given a chance. It was necessary to know the age of the respondents because it tells the researcher about his/her experience.

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[117] Joshi, Savita Thakur, "Women and Development. The Changing Scenario", Mittal Publications, New Delhi, 1999, p.33.

Table 3.3

Age Distribution

Age group	Councillors			
	Male		Female	
	No.	%age	No.	%age
20-30	3	11.1	-	-
31-40	9	33.3	5	41.6
41-50	10	37.0	5	41.6
51-60	4	14.9	1	8.4
61yrs and above	1	3.7	1	8.4
Total	27	100	12	100

As Table 3.3 shows that in males about 37.0 percent respondents were in the age-group of 41-50 years and 33.3 percent respondents were in the age-group of 31-40 years 11.1 percent respondents were in age-group of 20-30 years and 14.9 percent respondents were above 50 years and 3.7 percent respondents were above 60 years. As in females 41.6 percent respondents were in the age-group of 31-50 years there were no respondents who were in the age group of 20-30 years. 8.4 percent respondents were in age group of above 50 years. This indicates that women respondent's as well as men respondents mostly were middle-aged persons. Middle-aged persons are more experienced than the younger generation. In women now younger generation also takes interest in elections but as Anasthasia Jackson said, "that being a young woman in today's society is very different and if their age was in twenties then no one listen's to them".[118] But because of this reservation policy in local government definitely women from age group 20-30 years should be there.

Table 3.4

Religion

Category	Councillors	
	Male	Female

[118] Jackson, Anasthasia, "Local Councillors on Young Women and their Views", Centre for Women and Democracy, Blenheim Terrace, Leeds, July 2007.

	No.	%age	No.	%age
Hindu	27	100	11	91.6
Christian	-	-	-	-
Other (Atheist)	-	-	1	8.4
Total	27	100	12	100

Religion is instinctive to man. It is inseparable from human society. Religion is a universal social institution. It is present in all societies and in all historical periods, “Religion has close connections with moral control and sets up systems of ethics with elaborated rules of conduct, furthermore, the word religion-Hinduism, Buddhism, Confucianism, Judaism, Christianity, and Mohammedanism are really cores of elaborate cultural system that have dominated whole society for centuries”.[119]

In this present study Table 3.4 indicates that 100 percent male respondents were Hindus and in Females 91.6 percent respondents were Hindus and 8.4 percent were atheist, as they thought that religion and caste system were bringing deviation and division in the society. Religion plays a significant role in the Indian society but it is not a productive force which satisfies various material needs of people.

Table 3.5

Caste Distribution

Category	Councillors			
	Male		Female	
	No.	%age	No.	%age
Brahmins	4	14.8	2	16.6
Rajput	9	33.4	4	33.4
Vaishyas	7	25.9	4	33.4
SC/ST	7	25.9	1	8.3
Others (Anglican protestants)	-	-	1	8.3

[119] Singh, Swinder, “An Introduction of Sociology”, Rupa Publishers, New Delhi, p.168.

Total	27	100	12	100

As Table 3.5 depicts that 33.4 percent male respondents were Rajputs, 14.8 percent belong to the Brahmin family and 25.9 percent respondents were Vaisyas and the same number 25.9 respondents were from SC/ST. In females 33.4 percent respondents were Vaisyas and 33.4 percent respondents were Rajputs. 8.3 percent were Scheduled Caste and 8.3 percent of the atheist who does not believe in any caste. As in Indian society it cannot be however denied that in modern society a greater importance is being given to economics standing.[120] Nevertheless, people are still graded on their caste-position and this is true in the hilly areas of Himachal Pradesh. The main purpose of this query was to see what the caste structure of our councillors was. It is through rotation that after one year a SC person would be the chairperson or a woman to be a chairperson. Caste is an important variable of an individual's ascribed status. The Indian society is hierarchically divided, based on caste. Caste determines social status and is also associated with different types of social practices.

Table 3.6

Marital Status

Category	**Councillors**			
	Male		**Female**	
	No.	**%age**	**No.**	**%age**
Married	24	88.9	10	83.4
Unmarried	3	11.1	1	8.3
Divorce	-	-	-	-
Widow	-	-	1	8.3
Total	27	100	12	100

In Table 3.6, 88.9 percent male respondents were married and 11.1 percent respondents were unmarried, 83.4 percent female respondents were married, 8.3 percent women respondents were unmarried, 8.3 percent respondents were widows. In the Hindu society, marriage is supposed to be a religious obligation. After marriage there is a transition in the status of men and

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120 Ibid, p.13.

women with attendant rights and obligations. As the study deals with the status of women the knowledge of their marital status becomes important.

Table 3.7

Rural-Urban Background

Category	Councillors			
	Male		Female	
	No.	%age	No.	%age
Rural	7	25.9	6	50
Urban	20	74.1	6	50
Total	27	100	12	100

Table 3.7 reveals that 74.1 percent male respondents were from the urban background and 25.9 percent respondents were from rural background and of the female respondents half were from the rural background and the better half were from an urban background. As is known that because of this reservation policy now more and more women became aware of their rights. Similarly rural and urban centers share some common faults of life. As they show interdependence especially in the sphere of economy, urban ward migration, towns men or city dwellers' dependence on villages for various products and increasing dependence of villagers on towns for manufactured goods and market. Despite this interdependence between the two there are certain distinctive features which separate them from each other in terms of their size, style of life, employment and social relations.[121] As maximum male respondents were from the urban background it was helpful for them to be aware of the problems that originated in the towns.

Table 3.8

Levels of Education

Category	Councillors			
	Male		Female	
	No.	%age	No.	%age
High School	4	14.8	4	33.3

[121] Singha, Roy & Archana Singh, "Society in India", Indian Gandhi National Open University, School of Social Sciences, Mahaden Books, New Delhi, 1993, p.20.

Intermediate	2	7.4	3	25
Bachelor Degree	12	44.4	3	25
Master's Degree	5	18.5	2	16.7
M.Phil	-	-	-	-
Ph.d	-	-	-	-
LL.B	3	11.2	-	-
Any other qualification (MBA)	1	3.7	-	-
Illiterate	-	-	-	-
Total	27	100	12	100

Table 3.8 (a)

Progress of Enrollment during 2001-02 to 2006-07

Year	Primary Schools			Middle School			High School		
	Boys	Girls	Total	Boys	Girls	Total	boys	Girls	Total
2001-02	327.06	316.11	643.17	210.63	191.54	402.17	183.47	158.16	341.63
2002-03	315.23	300.23	618.46	212.73	195.01	407.74	195.84	166.99	362.83
2003-04	300.52	289.22	589.74	218.77	201.11	419.88	199.30	174.97	374.27
2004-05	289.17	278.56	567.73	187.80	178.39	366.19	206.10	177.74	383.84
2005-06	276.05	267.76	543.81	181.36	172.24	353.60	169.97	150.74	320.71
2006-07	265.35	258.26	523.61	171.71	163.76	335.47	204.90	168.65	373.55

Source: Primary and Secondary Education Department, Himachal Pradesh.

Education increases knowledge and widens the mental horizon of a person. The important role of education in socio-economic development of the state has been recognized by the policy-makers at the time of formation of the state and a great stress was laid on education.[122] In India the female literacy rate is comparably lower than the male literacy rate. Indian society is not allowing the female to participate in equal awareness. This kind of attitude can be changed only when women are empowered with education and health facilities. Especially in education the enrollment in schools was very low than that of the male members. Table 3.8 (a) shows that there is a decline in the school enrollment level. Though, it is interesting to note that after middle school level there progress

[122] Joshi, op.cit, p.84.

at High School level. If we compare female to male enrollment the percentage of growth is not adequate. The School shows growth in school enrollment but it is not sufficient for the future of women empowerment. The government should plan for special education facilities for families. In the study by Dr Shreekant Gupta it was found that women with different level of education have entered politics due to reservation. While 7 percent of women councillors were illiterate and had no experience of participating in public life, ones they got elected and took office they got interested in taking part in development activities. The education level of educated women indicates that educated women come forward to be in public offices as members and contribute to the development of the area.[123] As Table 3.8 depicts that 44.4 percent male respondents were graduate 11.2 percent male respondents had LLB Degree, 14.8 percent were high school passed. 16.7 percent female respondents had a Master's Degree 33.3 percent female respondents were Matriculate and rests of them were B.A. pass. This shows that women's educational level is increasing and literacy is a very important indicator of the development of a particular country or state. The literacy rate increases either due to the increase in number of literates or due to decrease in population.[124] Literacy rate in Himachal Pradesh has seen upward trend and is 83.78% as per 2011 population census. Of that, male literacy stands at 90.83% while female literacy is at 76.60%.[125]

Table 3.9
Type of Family

Category	Councillors			
	Male		Female	
	No.	%age	No.	%age
Nuclear	3	11.2	4	33.3

123 Gupta, Shreekant, "Impact Assessment of Training of Women Elected Representatives", National Institute of Urban Affairs, New Dehli, 2006, p.9.

124 Gender Statistics, Himachal Pradesh, Department of Economics & Statistics, Shimla, p.32.

125 Census of India, 2011.

Joint	24	88.8	8	66.4
Total	27	100	12	100

The finding of the study in the Table 3.9 show that 88.8 percent male respondents live in Joint families and only 11.2 percent respondents live in nuclear families. In females also 66.4 percent respondents belonged to Joint family and 33.3 percent were living in nuclear family. The results clearly reveal that nuclear system is not very much prevalent in our society. Quite a large number of people still live in joint families. As family background plays an important role in moulding the behavior of its member. Family also provides security and recognition to the individual. Joint family, works as a support system for women when they go out from home and in nuclear family it becomes exceedingly difficult.

Table 3.10
Any Other Source of Income

Category	Councillors			
	Male		Female	
	No	%age	No	%age
Agriculture	14	51.8	3	25
Horticulture	3	11.1	-	-
Spouse Employed	5	18.6	6	50
Business	1	37.0	2	16.7
Government Job	-	-	1	8.3
None	4	14.8	-	-
Total	27	100	12	100

Occupation is also one of the important variables which determine familial social standing. In Himachal Pradesh, because of the geographical conditions, the main occupation of the people is either horticulture or agricultural vegetation.[126] This was a healthy sign, because it was easy for them to gain extra income through agriculture or horticulture. This was an ancestral occupation and they should have taken care to take initiatives to improve it so that a maximum number of people took interest in it. In a study by Rakesh Chandra, Professor of Philosophy and Director of Women Studies, quoted the findings of

[126] Joshi, op. cit., p.42.

S.Mukhopadhyaya -- that women work 4 times more then men. She said that 'Female work participation rate in U.P is reported as 11% with a gender gap of 52% equal to West Bengal but less then Punjab 56% women are in community service 17% in manufacturing & 8.6 rural women in agriculture. Only 4% women as against 10% men are in formal sector. If women's work is rendered visible specially unpaid household work there will be many dramatic results. Restriction on women's mobility, complete child care responsibility ideology of female seclusion, low access to information and mass media, low literacy, assumption that women's supplementary and confinement to largely manual untrained tasks to women's poor access to income. Tabulation of the responses indicates that 51.8 percent male respondents were from agriculture and 37.0 percent respondents were from business category, 14.8 percent respondents did not have any other business. In females 50 percent respondents were those whose spouses are employed. 25 percent respondents were there who has government job as their other source of income.[127]

Table 3.11
Land Holdings

Category	Councillors			
	Male		Female	
	No.	%age	No.	%age
0-2 Bighas	5	18.5	5	41.6
2-4 Bighas	9	33.4	2	16.7
5 Bighas and above	5	18.5	-	-
None	8	29.6	5	41.7
Total	27	100	12	100

The finding in the Table 3.11 reveal that councillors both male and female, had very small land holdings 33.4 percent male respondents had 2-4 Bighas of land 29.6 percent respondents had no land 41.6 percent female respondents were there who had less then 1 Bighas of Land. In female respondents no woman had above 5 Bighas of Land on her name. As it is clear from the above table that the respondents have very less salary so it is necessary for them to have another source of income, either from Agriculture or through the

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[127] Chandra,op.cit, p.9-10.

employment of the spouse in some government or private job. In Himachal Pradesh Wheat, Paddy, Maize are high yielding crops but as the table reveals people have land which is quite small in order to support joint families as table 3.7 shows. In the study by Chandra he observes that the recent initiative of the state of U.P.(ordinance of 23 Feb.2006) regarding the reduction of stamp duty on the purchase of land from 7 percent and 6 percent has worked in the direction of more land being bought in the name of women in the family. This transfer of asset in favour of women though initially used by male members of the family to save family money will gradually contribute to build women's agency.[128]

Table 3.12
Livestock Details

Category	Councillors			
	Male		Female	
	No.	%age	No.	%age
Cows	7	25.9	3	25
Buffalo	-	-	-	-
Goat	-	-	-	-
Any other	-	-	-	-
None	20	74.1	9	75
Total	27	100	12	100

In the Table 3.12 above it is evident that a very less number of male respondents had cattle. When the researcher probed the respondents further about the low % of cattle for their own use, the ready answer was that because of small or no land holdings it became difficult for them to procure fodder. As female respondents also didn't have cattle, as maximum respondents were in jobs so they didn't have time to look after the cattle. So, grazing the cattle and providing fodder to them was found to be a big hurdle for the respondents to keep them. 75 percent female respondents didn't have any cattle. It was found that if the respondents have cattle it is the women who have to look after them. Since, women are also involved in other official activities they take no interest in rearing them. Only 25 percent of them had cattle as these females were from joint families. This is the reason that they had cattle to feed. The districts of Kangra and Mandi in (H.P) are located in mid-Himalayas and primarily constitute the

[128] Idem.

rural agrarian set-up where women carry out most of the domestic responsibilities including working in the fields, tending cattle and other such work as the men usually go out of their houses in search of jobs. The men women ratio is 1000:1024. However, the irony is that all this toiling goes unnoticed and unrewarded. For all their cash requirements, they look towards their husbands/sons or other earning members. However, with an increased emphasis on their education, there is a growing awareness that their contribution is well recognised and rewarded too. There are several trades which can be started as a cottage industry and their initiation into production of good quality and high value floriculture crops is a step forward in their economic emancipation. With increased educational opportunities; the women are getting more organized into small groups through the efforts of many voluntary Govt. or Non-Govt. organizations.[129]

Table 3.13
Monthly Income

Category	Councillors			
	Male		Female	
	No.	%age	No.	%age
Below 5000	-	-	-	-
5000-10,000	1	3.7	1	8.3
10,001-20,000	6	22.3	2	16.6
20,001-25,000	8	29.6	2	16.7
Above 25,000	12	44.4	7	58.4
Total	27	100	12	100

Income plays a very important role in the life of the respondents. It's an important variable which has its bearing on the economic status of the family. The standard of living of a family is based on the economic returns of the family. The economics status of the family depends upon the income. As the councillors were getting Rs 2000 per month and only Mobile bill as a bonus and for many councilor's cash is not a motivating factor. So, today it is very difficult for a person to make both ends meets with such a meager salary. As Table 3.13 indicates that 44.4 percent respondents want their salary to be above Rs. 25,000 and no one

[129] Sharma,Sood and Ahuja, "Facilitating Entrepreneurship Amongst Rural Women of Himachal Pradesh through Biotechnological Application", Department of Biotechnology, Institute of Himalayan Bio-Resource Technology Palampur.

wants their salary to be less than 5000. It also clears from the table that female respondents also want that their salary to be above Rs.25, 000. 16.7 percent councillors believe that it should be between Rs. 20,000 to 25,000. As it is clear from the previous tables that the respondents did not have much land and make both ends meet from this salary. So they wanted their salary to be above Rs.25, 000 or 10,000 to Rs.20, 000 which could lead to less corruption and nepotism.

This is clear from a statement given by Delhi MC Mayor, "P.R. Sawhney has approached Union Home Minister P. Chidambaram for seeking a fixed salary for municipal councillors, the MCD had in its budget in February passed a proposal to forward a recommendation to the centre to sanction Rs.10,000 monthly salary for councillors and Rs.15,000 monthly honorarium for Mayor, Deputy Mayor, Leader of House and Opposition and Standing Committee chairman[130].So it is clear from this that not only in Himachal MC but in other states also the councillors want their income to be 10,000 or above.

Table 3.14

Income Sufficient to Meet Basic Requirements

Category	Male		Female	
	No.	%age	No.	%age
Yes	17	62.9	6	50
No	10	37.1	6	50
Total	27	100	12	100

Table 3.14 depicts that 62.9 percent respondents said that their income was sufficient to meet their basic needs. 37.1 percent respondents were not satisfied with their income. 50 percent female's respondents were satisfied and 50 percent of them were not. As it is clear from the table 3.13 that they want their salary to be above 25,000 and more. But when the researcher probed the

130 The Hindu, http://www.thehindu.com/2011/03/15/stories.

respondents they said that they were satisfied with the income given to them. The facilities given were lacking and insufficient.

Table 3.15

Newspaper

Category	Male		Female	
	No.	%age	No.	%age
Punjab Kesari	1	3.7	1	8.4
Dainik Bhaskar	12	44.5	7	58.4
Tribune	3	11.2	2	16.7
Amar ujala	22	81.4	7	58.4
Times of India	1	3.7	-	-
Divya Himachal	1	3.7	1	8.4
Aapka Faisla	1	3.7	-	-
Jagran	-	-	1	8.4

Table 3.15 explains that each respondent was aware of the outside world through newspapers 1.4 percent male respondents read Amar Ujala, 44.5 percent respondents read Dainik Bhaskar. 58.4% female respondents also read Dainik Bhaskar and Amar Ujala to keep themselves abreast of local issues. Majority of respondents seem to be aware about the problems of their locality and the other problems through local newspaper such as Dainik Bhaskar, Amar Ujala. 8.4 percent respondents read Punjab Kesari, Divya Himachal and Aapka Faisla.11.2 percent male Councillors read more newspaper than female councillors. As women remain busy in their household chores they are not able to devote much time in reading newspaper. With changing times reading a newspaper has also become a necessity of life whether it is male or female. If they have to compete with the outside world they should be aware of the problems of the people and should be well-versed with the solutions also.

Table 3.16

Members of Previous Council

Category	Male		Female	
	No.	%age	No.	%age
Yes	8	29.6	13	25

No	19	70.4	9	75
Total	27	100	12	100

From table 3.16 it is clear that 70.4 percent male respondents were not the members of the previous council and 29.6 percent of them have repeated their term.75 percent of female respondents were not the member of the previous council, only 25 percent respondents were re-elected, this shows that the people have faith in their representation and wanted the same representatives to be re-elected because they thought that their problems were represented well by that particular councillor.

Table 3.17

Father's Occupation

Category	Male		Female	
	No.	**%age**	**No.**	**%age**
Administrative	1	3.7	4	33.3
Agricultural	10	37.0	1	8.4
Business	9	33.3	4	33.3
Professional	1	3.7	-	-
Retired govt. servant	4	14.9	2	16.6
Ex. MP. MLA	1	3.7	-	-
None	1	3.7	1	8.4

It was very important to analyze the social class origin of the respondents and the father's occupation as a variable becomes an obvious choice. It was also significant to determine the reasons for the choice of councillors for this profession, their level of motivation; job satisfaction etc. The data, such as above, helps us to know the occupation of the father of the respondents. The findings revealed that 37 percent male respondents came from agricultural background which made it easy for them to identify the problems of the local people. Next category of male councillors was from the business background. 14.9 percent respondents were government employees, 3.7 percent respondents were sons of Ex-MP or MLA. For women 33.3 percent councillors were from a business background and 33.3 percent were from the administrative side. This shows that female councillors were mainly from the business or administrative background showing that they were more involved in public activities. To be a part of the

administration is not only an aspiration amongst the people but it can also be perceived as a dissatisfaction which moves them away from traditional occupation i.e. agriculture.[131]

Table 3.18

General Awareness

Category	Male		Female	
	No.	%age	No.	%age
The surrounding or local issues/State issues	27	100	12	100
Issues related to women	27	100	12	100
National issues	20	74.1	8	29.7

Table 3.18 classifies that majority of male and female respondents were aware about the local government problems. As far as the National issues were concerned less number of respondents took interest in it. It was clear from the table that 100 percent male and female respondent were aware about the local issues.

Table 3.19

Mode of Campaigning

Category	Male		Female	
	No.	%age	No.	%age
Door to Door	20	74.1	12	100
Public Meeting	20	74.1	2	16.6
Distribution of Pamphlets	20	74.1	-	-
Compiling outside the village	-	-	-	-
All of the above	10	37.1	2	16.6

Campaigning is the most important part to win an election. If the person is not known among the local people one could not think of winning an election. Every person who campaigned either distributed pamphlets or attended public

131 Singh, Anupama, "Bureaucracy at the Grassroot Level in India", Kanishka Publishers & Distributors, New Delhi, 2006, p.35.

meetings. As table 3.19 reveals that 74.1 percent respondents campaigned door to door, had public meetings or distributed pamphlets. Women councillors mainly campaigned door to door and personally convinced people about their candidature. This shows that if one knows the people and their problems one becomes popular which proves to be very beneficial for them during of elections.

Table 3.20

Most Instrumental in Success as a Councillor

Category	Male		Female	
	No.	%age	No	%age
Friends/People of Locality	25	92.6	12	100
Political Party	1	14.3	2	16.7
Contribution resolving issues	6	22.3	2	16.7

As it was clear from table 3.20, 92.6 percent male or female respondents believed that their friends and well wishers prove to be most instrumental in getting them elected. 22.3 percent male respondents believe that it is through their contribution of resolving issues at the local level and their social service efforts to solve the problems of the people of their locality helped them to win elections. They think that people's belief in them is the main factor to take the plunge. The people of that particular locality must know the candidate well and have trust in him/her. Social interaction with the people is considered a must to become popular and also resolve the issues locally.

3.11 SOCIO-ECONOMIC PROFILE OF THE OFFICIALS AND THE GENERAL PUBLIC

After discussing the socio-economic profile of councillors, it is essential to know the socio-economic profile of the officials and the general public. Hence the third presented questionnaire was for the officials of MC's, bankers etc., and for the general public of Shimla, Rampur and Theog.

Table 3.21

Age Distribution of Officials and General Public

Age Group	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
20-30	04	12	2	06	68	36	46	41.1
31-40	06	18	9	25	51	27	31	27.7
41-50	08	24	16	44	33	18	17	15.2
51-60	12	35	7	19	24	13	10	8.9
61yrs & Above	4	12	2	06	12	6	8	7.1
Total	34	100	36	100	188	100	112	100

The results of the study indicate that there is a similarity in the age group of the people.35 percent male officials were in the age group of 51-60 years and 44 percent female officials were in the age group of 41-50 years. The data reveals that the higher age has traditionally been respected in India. Aged people can understand the situation well and gave their opinion without any doubt. And as far as the data related to general public 36 percent in males and 41.1 percent in females were from the younger age group. The researcher found that this age group was not much aware about the nature of the people and they gave their opinion which was not useful for anyone. In Indian culture, age has been associated with experience and wisdom. Overall, it can be concluded that aged people were more experienced as it was clear from the Table 3.3 in which the similar data received from the councillors also.

Table 3.22
Religion

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
Hindu	31	94	32	89	180	95.7	108	96
Christian	1	3	2	6	2	1.1	2	2
Other (Atheist)	2	3	2	6	6	3.2	2	2
Total	34	100	36	100	188	100	112	100

Study shows that nearly 94 percent male and 84 percent female officials were Hindus, and in general public 95.7 percent males and 96 percent females were Hindus. There were a very little percentage of people from different religion. The identification on the basis of religion was merely to see the diversities.

Table 3.23
Caste Distribution

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
Brahmins	7	21	5	14	49	26.2	24	21
Rajput	10	29	19	47	78	41.5	39	35
Vaishyas	7	21	2	06	30	15.9	10	09
SC/ST	8	24	10	28	25	13.3	30	27
Others (Anglican protestants)	2	06		06	6	3.1	9	08
Total	34	100	36	100	188	100	112	100

From the Table 3.23 it is indicated that the number of Rajputs are in great number in Himachal Pradesh. As it is clear from the table that among officials, 29 percent male and 47 percent female are Rajputs and in general public also the maximum number of Rajput is there. However, there was a very small percentage of other caste among both the officials as well as general public.

Table 3.24
Marital Status of Respondents

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
Married	31	91	35	97	94	50	60	54
Unmarried	3	09	-	-	89	47	37	33
Divorce	-	-	-	-	5	03	5	04
Widow	-	-	1	03	-	-	10	09
Total	34	100	36	100	188	100	112	100

The data presented in the Table 3.24 reveals that 91 percent male and 97 percent female officials were married. However, in general public respondents also 50 percent were male and 54 percent female were married. Given the fact that women wield less power within the family and in the institution of marriage,

representation of “married women” need not necessarily indicate their real participation since in most cases the men are the actual decision makers. Though marital status is not a bar for participation in politics, in practice acceptance of married women contesting elections is more accepted. Statistics reveal that there are fewer single women, which indicates that social pressures operate which bars such women in decision-making positions. Younger women and unmarried women have more restrictions placed on their participation because of the control exercised on their sexuality.

Table 3.25
Rural-Urban Background

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
Rural	15	44	19	53	100	53	60	54
Urban	19	56	17	47	88	47	42	38
Total	34	100	36	100	188	100	112	100

Level of urbanization increased from 27.81% in 2001 Census to 31.16% in 2011 Census. The rural population was 61, 67,805 and the population of the urban areas was 6, 88,704 in Himachal Pradesh.[132] In the Table 3.25 above it is evident that 53 percent female officials and 54 percent female in general public were from the rural background. Among councillors the maximum numbers of male respondents were from the urban background and the women councillors from the rural background because now the women are becoming aware of their rights.

Table 3.26
Levels of Education

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
High School	12	35	14	39	50	27	26	23
Intermediate	06	18	10	28	38	20	23	21

[132] Census of India 2011-Rural Urban Distribution of Population (Provisional Population Totals).

Bachelor Degree	11	32	06	17	55	29	32	29
Master's Degree	05	15	-	-	23	12	18	16
M.Phil	-	-	-	-	-	-	-	-
Ph.d	-	-	-	-	-	-	-	-
LL.B	-	-	-	-	4	02	-	-
Any other qualification (MBA)	-	-	6	16	2	01	5	04
Illiterate	-	-	-	-	16	09	8	07
Total	34	100	36	100	188	100	112	100

According to the 2011 census, the female literacy level saw a significant jump as compared to males. The female literacy in 2001 was 53.67 percent and it has gone up to 65.46 per cent in 2011. The male literacy, in comparison, rose from 75.26 to 82.14 per cent.[133] India has the largest illiterate population in the world. In the Table 3.2, it was seen that 7 percent female and 9 percent male in general public were illiterate. In case of officials as well as general public the literacy was very low. Only 12 percent male and 16 percent female in general public had a master's degree. Maximum respondents were high school passed or had a bachelor's degree. Education makes women aware of their rights and needs and empowers them to participate in decision-making at all levels.

Table 3.27

Type of Family

Category	**Officials**				**General Public**			
	Male		**Female**		**Male**		**Female**	
	No.	**%age**	**No.**	**%age**	**No.**	**%age**	**No.**	**%age**
Nuclear	14	41	14	39	66	35	29	26
Joint	20	59	22	61	122	65	83	74
Total	34	100	36	100	188	100	112	100

The above Table 3.27 shows that today also the large number of respondent's were from the joint family. As far as the maximum number of respondents among the councillors also were from joint family. In a study in West Bengal, on a sample of 50 GP women members, after completing one year of

[133] Ibid.

their tenure, only 16 women out of 50 interviewed (32 per cent) stated without hesitation that they were still being fully supported by their family members with regard to their panchayat responsibilities. Eight respondents (16 per cent) experienced stiff resistance from their family members and were unable to attend to their duties as panchayat representatives. The remaining 26 women (52 per cent) were permitted to attend the panchayat meetings by their relatives but were heavily influenced by their husbands or party men with regard to their actions and decisions in the panchayat meetings. Only three women stated that family members contributed to the household duties in order to enable them to fulfill their panchayat responsibilities.[134]As it was clear from the data that family plays a great role and today also the people prefer to live in joint families.

Table 3.28

Any Other Source of Income

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
Agriculture	02	06	02	06	96	51	59	53
Horticulture	-	-	-	-	58	31	13	12
Spouse Employed	32	94	34	94	18	10	40	36
Business	-	-	-	-	10	05	-	-
Govt. Job	-	-	-	-	4	02	-	-
None	-	-	-	-	2	01	-	-
Total	34	100	36	100	188	100	112	100

From Table 3.28 it is indicated that 94 percent male and female officials had their spouse employed either in government or some in private job. But in Himachal Pradesh maximum number of people had a land holding which is a good source of income for them. As the data reveals that 53 percent female and 51 percent male in general public had an income, gained through agricultural. Agriculture contributes over 45% to the net state domestic product. It is the main

[134] Bannerjee, Ruma, "Women in Panchayati Raj: A Study in West Bengal", Development Dialogues, Calcutta.1995.

source of income and employment in Himachal. Over 93% of the population in Himachal depends directly upon agriculture which provides direct employment to 71% of its people.[135] In general public 5 percent male respondents had their own business. In case of councillors also all respondents had another source of income either it was agriculture, horticulture or own business.

Table 3.29
Land Holdings

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
0-2 Bighas	04	12	03	08	35	19	24	21
2-4 Bighas	06	18	04	11	58	31	39	35
5 Bighas & above	16	47	07	19	61	32	29	26
None	08	24	22	61	34	18	20	18
Total	34	100	36	100	188	100	112	100

In the Table given above 47 percent male officials, 32 percent males and 26 percent females in general public had land holdings above 5 bighas. The small size of landholdings is becoming an increasing problem in Himachal Pradesh. The increasing population has accelerated subdivision of land holdings so that the average size of land holdings per household has fallen to 1.2 hectares As it was clear from this study 61 percent female officials did not have any land in there name.[136] This study further demonstrates that first, very few women own land and second even when they do they are unaware of their ownership.

Table 3.30
Livestock Details of Respondents

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%age	No.	%age	No.	%age	No.	%age
Cows	17	50	07	19	106	56	47	42
Buffalo	6	18	05	14	30	16	28	25

135 http://www.webindia123.om/himachal/economy.

136 Government of Himachal Pradesh, mohfw.nic.in/.../Himachal%20Revised%20PIP%20-10TH%20JULY.

Goat	3	09	02	06	29	15	16	14
Any other	-	-	-	-	23	12	9	08
None	08	24	22	61	-	-	2	02
Total	34	100	36	100	188	100	112	100

The Table 3.30 further tries to elaborate the fact that majority of respondents either male or female had cattle, goat or any other livestock.50 percent male officials and 56 percent males in general public had cattle. It was clear from the analysis of women councillors also that women typically are forced to play a triple role when they enter politics, namely they have to work at home, in their jobs and in the political institutions. Since, it is hard for a woman to sustain this triple burden, it can pose as a barrier to her political work or her political work can interfere with her work at home or in her vocation. There are no mechanisms to reduce the burden of women in fulfilling their domestic responsibilities. In particular, poor women who are engaged in long hours of non-waged productive activities like collection of water, fuel, fodder, grazing cattle, childcare, etc the absence of support services to free women to participate in political activity limits their participation.

Table 3.31
Monthly Income

Category	**Officials**				**General Public**			
	Male		**Female**		**Male**		**Female**	
	No	**%age**	**No**	**%age**	**No**	**%age**	**No**	**%age**
Below 5000	03	09	02	06	46	24	10	09
5000-10,000	07	21	08	22	55	29	36	32
10,001-20,000	07	21	15	42	37	20	29	26
20,001-25,000	02	06	05	14	32	17	12	11
Above 25,000	15	44	06	17	18	10	25	22
Total	34	100	36	100	188	100	112	100

In the Table 3.30 it was seen that 44 percent male officials want the councillor's salary to be above 25,000 as they said that if they had good salary then only they become trustworthy to work. The researcher also felt that the general public did not know about monthly income of the councillor's. They are more interested in how their problems are to be solved. Few respondents thinking that it should be between Rs10, 000 - 20,000.

In Conclusion, it may be said that the socio-economic profile of the councillors, officials and general public has raised various issues. As is known that because of this reservation policy now more and more women have become aware of their rights. Now women are opting for smaller families, adult education is a success among them. They have also chosen to actively participate in political processes especially at the local level.

As maximum male and female respondents were from the urban background it was helpful for them to be aware of the problems and issues were part of the towns. Women's educational level is increasing and literacy is a very important indicator of the development of a particular country or state. The results clearly reveal that nuclear system is not very much prevalent in our society. Quite a large number of people still live in joint families. Joint family, works as a support system for women when they go out from home and in nuclear family it becomes exceedingly difficult. However, with an increased emphasis on women education, there is a growing awareness that their contribution is well recognised and rewarded too. There are several trades which can be started as a cottage industry and their initiation into production of good quality and high value floriculture crops is a step forward in their economic emancipation. With increased educational opportunities; the women are getting more organized into small groups i.e. self help groups through the efforts of many Non-Govt. organizations.

When the researcher probed the respondents they said that they were satisfied with the income given to them. The facilities given were lacking and insufficient. Women 35 percent councillors were from a business background and from the administrative side. This shows that female councillors were mainly from the business or administrative background showing that they were more involved in public activities.

Majority of male and female respondents were aware about the local government problems. As far as the national issues were concerned less number of respondents took interest in it. It was clear from the tables that 100 percent male and female respondent were aware about the local issues. 75 percent of

female respondents were not the member of the previous council, only few percent were re-elected this shows that the people have faith in their representation and wanted the same representatives to be re-elected because they thought that their problems were represented well by that particular councillor. This also proves a part of the hypothesis that people have shown trust in women representatives as their leader to take forward their issues at the local level.

CHAPTER-IV
RESERVATION POLICY—RETROSPECT AND PROSPECT

Political representation has been defined as ‘one person acting for another’. In the words of Hannah Pitkin, political representation means “acting in the interest of the represented, in a manner responsive to them”. In other words, representation also involves accountability by the representatives towards the represented. In the political context it is recognized as a process by which the political agenda articulated through the processes of participation in political life is represented in institutions of decision- making, in democratic societies through political parties and elected chambers of policy making such as Parliaments. Who represents who, then, becomes a core political question in democratic societies?

4.1 MAJOR ISSUES IN THE STUDY OF EQUAL PARTICIPATION IN REPRESENTATIVE INSTITUTIONS

Political representation too has a long history as a concept in the art and science of politics. Representation rather than participation has been the favoured mode of governance for most influential theorists because it allows for an orderly, measured and regulated process of politics to take shape. The unpredictability of passion so often associated with participatory politics is removed in favour of reasoned argument. Arguably, political participation addresses the transformation of policies, of institutional culture as well as political norms. However, scholars have pointed out that changes in the electoral system are more realistic goals towards gender equality in politics than changing a society's cultural norms. This view is validated when we note that while diverse in approach, political context and ideology, the issue of women's participation in politics has largely translated in numerical terms into state policy as well as into the work of international bodies such as the United Nations. The focus for both has remained increasing the number of women in representative political bodies.

Two reasons can be advanced for this focus on numerical representation:

First, the greater presence of women in this context signified greater representation of these institutions. The emphasis on liberal institutionalism after the Second World War meant that the representation of institutions became an important marker of the success of democratic regimes.

Second, it was assumed that greater representation of women in political institutions would provide decision- making bodies with articulated interests of women, which will then result in women friendly policies. The measurability of women's presence then became a crucial part of discursive as well as institutional strategies to promote equality between men and women in politics.[137]

Recent developments in feminist politics in India indicate growing concern with under-representation of women in elected and decision-making bodies, as well as with the view that some form of reservation or affirmative action is needed

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137 Rai,M,Shirin, "Equal Participation of Women and Men in Decision-Making Processes with Particular Emphasis on Political Participation and Leadership", DAW (Division for the Advancement of Women) Background Paper, 24-27 October 2005, Addis Ababa, Ethiopia.

to redress existing gender imbalances. The understanding of affirmative action or, in the Indian case, reservation, includes notions such as equality of opportunity, social justice, positive or protective discrimination, compensatory discrimination, and so on. Arguments for reservation have been advanced because gender balanced representation is expected to alter development priorities, perspectives, and concerns. The current demand for parliamentary representation of women is built around several arguments and equal opportunity for participation in decision-making is one of them. Women's interests and priorities are said to be neglected in a male dominated parliament and their presence is expected to make a qualitative difference in increasing the empathy for their concerns. These arguments are countered by those who do not see women as a collectivity or who consider it is not only women who can best represent women's interests.[138]

Women's political participation can provide the inspiration for women to take action on a vision of a better and more equal society, and to make meaningful contributions towards inclusive national development. Women are and have been politically active throughout India, and the large and expanding mass of women's groups and advocacy efforts are a testament to this. However, their participation has been within movements, not structural politics. The questions of women cannot be asked, certainly not answered, by individual groups, and women's questions need to be seen as matters of public interest not matters of specifically female concern outside of the political sphere. They must be raised and debated at all levels, with “women's issues” becoming public issues. At the same time, women will become visible as competent individuals capable of holding positions of power, enacting laws and demanding accountability for their implementation within political spaces. There can be no equal society until women help to elect lawmakers and make laws.

“There is nothing as unequal as the equal treatment of unequal”.

- Aristotle

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[138] Sharma, Kumud, “Power and Representation: Reservation for Women in India”, Centre for Women's Development Studies, New Delhi, p.47.

The Constitution of India is a progressive document that guarantees equal rights for both sexes, and entitles women to enjoy economic, social, cultural and political rights on an equal footing with men (Article 325). It proceeds to consider the appropriate use of legislation to redress inequality and prevent the further infringement of women's fundamental democratic freedoms and human rights. Under Article 15 (3), the State is thereby empowered to make “special provisions”, legislative or otherwise, to secure women’s socio-political advancement. In Indian case law has already interpreted the Equal Protection provisions to allow for affirmative action for women.[139]

Furthermore, there was a whole range of policy prescription made at the time, some relating to women, going back to the 19th century. This broadly sought reforms for legislation, education and the improved social status of women. Legal reforms were preceded by creating a climate that would be conducive to legislation on culturally given practices that were dubbed as evil, such as sati (widow immolation), the plight of widows and child marriage. Opinion was mobilized against many of these practices, prior to the actual setting up of legislation. Some persons and movements that sought to combat these in the 19th and early 20th centuries were the Brahmo Samaj, the Arya Samaj, Jyotiba Phule, Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar. Improving the lot of women was one of the purposes, among others, of fighting caste and other inequalities. Opinion was mobilized and a climate created to install appropriate legislation on many of these issues. For example, Roy's campaign for reform against sati set the stage for banning it by law, passed by Bentick in 1829. The Widow Remarriage Act of 1856 became possible after the cause of widows was widely advocated by Vidyasagar. The Age of Consent of Marriage Act, passed in 1891, was proposed by Behramji Malabari, but was preceded by a campaign led by Malabari to mobilize opinion on the matter. Education, thereafter, was seen as the panacea for improving women's status. The first schools set up were by the Christian Missionaries in Bengal, while Hindu and Muslim reformers and movements followed suit. In 1848 the first secular school for girls, Bethune, was

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[139] Keenan, Laura & Sameena Mir, “Women’s Reservation; A Long Delayed and a Much Needed Step”, Centre for Legislative Research and Advocacy, Policy Brief Series, No. 3: 2008, July, p.3.

set up in Calcutta, followed by similar institutions being set up in Bombay and Madras. The Young Women's Christian Association (YWCA) of India, set up in 1875 in Calcutta, was also among the earliest women's organizations whose membership was confined to Christians, but which had broader objectives for improving the situation of Indian women through education and other means.[140]

Political under-representation of women has emerged as one of the key concerns for women's movements in the nineties. Arguments relating to it revolve around two broad issues: the representative character of democratic institutions and their public accountability on women's issues. Recent developments in feminist politics women in elected and decision-making bodies, but also with arguments for some form of reservation or affirmative action to redress existing gender imbalances. These arguments are advanced precisely because gender balanced representation is expected to alter development priorities, perspectives, and concerns and thereby increase accountability. The notion of affirmative action has always been contested both in terms of its meaning and the goals and practices it encompasses. The term had its genesis *in* the United States and includes a range of policy measures and programs .In India, the term reservation is commonly used to denote similar state sponsored initiative. Reservation policy, therefore, seeks to redress inequalities in labor force representation, in political parties, educational institutions and public committees. The understanding of affirmative action or, in the Indian case, reservation, includes notions such as equality of opportunity, social justice, positive or protective discrimination, compensatory discrimination, and so on. In addition, several other subsidiary questions such as concession versus right and compensatory justice versus meritocracy have also been debated. In the Indian context, the terms 'reservation' or 'quotas' have been used and apply to "socially and educationally backward classes of citizens and scheduled castes and scheduled tribes," ever since the framing of the Indian Constitution in 1950. It is significant to note that the egalitarian framework of the Constitution had to be altered in order to

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140 Khullar, Mala, “Emergence of the Women's Movement in India”, Asian Center for Women's Studies, Ewha Woman’s University, Seoul Asian Journal of Women's Studies, Vol. 3, No. 2, p.4.

accommodate non-discrimination. Articles 14 and 15 of the Constitution, prohibiting discrimination on grounds of religion race, caste, sex, and language, had to be amended to give powers to the state to make *special provisions* for the advancement of socially and educationally backward classes. This empowered the state to make reservation in favor of any disadvantaged group, without being challenged on grounds of discrimination. Thereafter, it is seen that the inverted pyramid that became the basis of India's planning and development administration, resulted not only in uneven growth but reinforced the class, caste, and gender hierarchies of an unequal society. The criteria for deciding 'backwardness' or who the disadvantaged groups are have dogged reservation policies in India.[141]

The determinant of development of any society is adjusted in terms of the position held by women in that society, since men and women are two wheels of vehicles of a society, weakness of either will fail to accelerate the vehicle of society/nation on the path of progress.[142] Human society and social behavior has undergone many changes over the centuries. The structure and function of societies as well as roles and duties of their members changed according to the situation. More egalitarian primitive societies gave way to hierarchal societies with unequal members of men and women depending on class and especially on 'gender'. With the introduction of agricultural economy and settled life, the divisions of labor within the family and society at large became more prominent. The changing productive relation of agrarian society identified women more in their reproductive roles. The job of procreation become more important and confined women within the four walls of the house although their visible hands were giving substantial support to agricultural economy, mostly in the form of home based tasks of agriculture and allied activities. Unfortunately, the social change especially in relation to women's position in society, has not kept pace with other advancements. There is no denying the fact that a fewer number of women all over the world have achieved equal and sometimes higher status than

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141 Sharma, op.cit, p.48-49.

142 Bora, Neeta and M.P. Dube, "Social Justice and Women in India", An Article Om Priya Shrivastava, "Women, Law and Society", Swaraj Prakashan, 1999, p.83.

men. The total socialization process is so much intertwined in socio-cultural and ritual practices of each society that members are hardly conscious of the process or the outcome. The difference in the socialization process of girls and boys can even be marked in the types of toys provided for girls and boys. While girls are provided with dolls to play with, boys are encouraged to play with mechanical and engineering toys. Gender differences are also perpetuated in clothing behavior and conduct. In addition to the informal process, the formal sphere of education also tries to reinforce the socialization process of preparing girls to be soft, delicate, polite, peaceful, tolerant, passive and submissive. These processes imbibe stereo-typed roles. In most of the societies of the world, a female child is taught to look pretty and be submissive, passive, docile, and adjustable and to accept the male superiority of intelligence, understanding and decision-making.

Global inequality is a global phenomenon, only the manifestations vary in form and degree in different cultures. Some of the developed countries of the world have given the franchise right to their women in the recent past. There are fewer women in the higher administrative positions in the UK than in India. Though more than 80% of British women are earning members, majority of them are confined to low paid, low skilled part time jobs or are in secretarial posts.[143]

The Constitution of India is based on the principles of equality and guarantees equality before law and equal protection to all its citizens. It not only guarantees fundamental rights and freedoms, but also prohibits discrimination on the basis of religion, race, caste, sex, and place of birth. However, these rights have remained dejure and have not been translated into de facto rights. As such, women have been denied social, economic, civil and political rights in many spheres. An important area where women have been inadequately represented is in the political sphere. Articles 325 and 326 of the Constitution of India guarantee political equality-equal right to participation in political activities and right to vote respectively. While the latter has been accessed, exercised and

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[143] Chakravorty Manjula, "Towards Gender Equality", Yojana, Vol.39, No.6, April 1995, p.29-30.

enjoyed by a large number of women, the former i.e., right to equal political participation is still a distant dream. Lack of space for participation in political bodies has not only resulted in their presence in meager numbers in these decision-making bodies but also in the neglect of their issues and experiences in policy making.[144]

4.2 HISTORY OF POLITICAL RESERVATION FOR WOMEN

The current debate on political reservation or quotas for women in parliament and in state assemblies in India has to be seen in its historical context, as it is more than seventy years old. The women's movement in India is a rich and vibrant movement which has taken different forms in different parts of the country. The absence of a single cohesive movement, rather than being a source of weakness, may be one of the strengths of the movement. Although scattered and fragmented, it is a strong and plural movement.[145]

By the end of the nineteenth century some women, who were from reformist families, started to challenge their subordinate position. Some of the few names are: Swarnakumari Devi, Rabindranath Tagore's sister, organized the Sakhi Samaj in Bengal in 1882; in Poona the Arya Mahila Samaj was founded by Pandita Ramabai Saraswati in the same year, followed by the setting up of the Sharda Sadan to provide education and employment to young widows. Some others were the Seva Sadan started by Ramabai Ranade, the Gujarati Stri Mandal in Ahmadabad and the Mahila Seva Samaj, founded in the early years of this century. The Bharat Stri Mahamandal(1901), the first all-India women's organization was started by Sarladevi Chaudhrani, the daughter of Swarnakumari Devi. But this was not to last and 1917 saw the beginning of the Women's India Association (WIA) in Madras, started by Annie Besant, Margaret Cousins and Dorothy Jinarajadasa. These were some of the individuals who worked to generate political consciousness among women in early twentieth century India. Education was seen as a major vehicle of reform and January

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144 Mohan, Shantha, Ruth Manorama, Geetha Devi Papanna and Martha Pushpa Rani, "Baseline Report-Women and Political Participation in India", Prepared by NIAS et al and Coordinated by IWRAW Asia Pacific Advanced Unedited Version, p.1.

145 Devika.P, "Analyzing the Current Scenario of Women Status", articlesbase.com, Aug. 10th, 2009.

1927 saw the first all-India conference on educational reform in Poona, bringing together women from different parts of the country. Henceforth, this was held every year and laid the foundation of the All India Women's Conference (AIWC), which grew into an important national women's organization. We see these movements for social change starting in the nineteenth century in different regions of the country and with them, in the late 19th century or early twentieth century; we have the beginnings of what some scholars have viewed as the emergence of a rudimentary women's movement in India.

The *Swadeshi* movement in Bengal (1905-8) marked the beginning of women's participation in nationalist activities. Many of the women were from families involved in nationalist politics. Middle class nationalist women contributed jewelry, money and even grain to the movement. They took active part in the boycott of foreign goods and in revolutionary activities. Sister Nivedita is reported to have become a member of the National Revolutionary Council and in that capacity, organized women for nationalist activities. Like her there were several others seen as a threat by the British including Agyavati in Delhi, Madame Cama who was described by the Government as the recognized leader of the revolutionary movement and Kumudini Mitra who started a journal called *'Suprabath'* which linked nationalist politics to women's traditional power. Madame Cama, a Parsi woman nationalist persuaded the International Socialist Congress to support the Indian Independence Movement and also began a monthly journal called *'Vande Mataram'* towards this end. The movement for independence also gave rise to the question of women's suffrage. In December 1917, Annie Besant and few other women met Mr. Montague to demand voting rights for Indian women. During the same period several all-India women's organizations came into being. In 1917, Annie Besant, Dorothy Jinarajadasa, Malathi Patvardhan, Ammu Swaminathan, Mrs. Dadabhoy and Mrs. Ambujamal founded the Women's Indian Association. Described as the first truly feminist organization in India, it strongly supported the Home Rule Movement[146]. The early phase of the women's movement began with the emergence of three

[146] Shantha, Manorama, Papanna, Pushpa Rani, op.cit., p.4-5.

women's organizations: the Women's India Association (WIA) in 1917, the National Council of Women in India (NCWI) in 1925 and the All India Women's Conference (AIWC) in 1927. Several local and provincial women's associations had started after 1910 but later merged to form these national organizations. The Indian women's movement for political representation had two phases: in the first phase (1917-1928) the issue was female enfranchisement and eligibility for the legislature; in the second phase (1928-1937) its focus was on liberalization of the terms of enfranchisement and increasing female representation in the legislatures. In both phases, the extent to which the interests of the women's movement and those of the political authorities coincided was the main factor determining the outcome of the demands of the women's movement.[147] In 1926, the All India Women's Conference was formed and became extremely active on the question of women's suffrage, labour issues, relief and nationalist work. The 1920's also witnessed a second generation of feminists who were advocates of women's rights. Rajkumari Amrit Kaur, Lady Piroj Bai Mehta, Mrs. N. Sengupta, were some of the prominent women activists of this period. Several other women were active in causes other than the Independence movement including Prabhavati Mirza (a powerful trade unionist), Kamini Roy (a social reformist), and Aghorekamini Roy (founder of a social welfare women's organization). A number of these reformist and revolutionary women were also eminent writers. Women who were strong leaders in the Independence movement were Sarojini Naidu, Kamaladevi Chattopadhyay, Aruna Asaf Ali, and Basanti Devi. A strong supporter of women's rights, Sarojini Naidu worked with the Congress and the Muslim League. She was instrumental in the passage of a resolution to support women's franchise and became the first Indian woman to become the elected President of the Indian National Congress. Kamaladevi Chattopadhyay participated in the *Satyagraha* movement of the 1930s[148]. Fifty-six years ago when India became independent, it was widely acknowledged that the battle for freedom had been fought as much by women as by men. One of the methods M.K. Gandhi chose to undermine the authority of the British was for Indians to defy the law which made

147 Sharma, op.cit., p 49.

148 Shantha, Manorama, Papanna, Pushpa Rani, loc.cit.

it illegal for them to make salt. At the time, salt-making was a monopoly and earned considerable revenues for the British. Gandhi began his campaign by going on a march–the salt march–through many villages, leading finally to the sea, where he and others broke the law by making salt. No woman had been included by Gandhi in his chosen number of marchers. But nationalist women protested, and they forced him to allow them to participate.[149] Aruna Asaf Ali's first major political involvement was in the salt march at which she was arrested and prosecuted. She was also active in the Quit India movement, edited *Inquilab* magazine of the Congress and established the National Federation of Indian Women. She came to be known as the Grand Old Lady of the Independence Movement and heroine of the1942 movement. Basanti Devi took active part in anti-British activities and was arrested for picketing foreign goods shops, and in 1922 presided over the Bengal Provincial Congress Committee. Thousands of women joined in the salt *Satyagraha*, which is "generally remembered as the first time 'masses of Indian women' got involved in the struggle for Independence". Several women's organizations were formed to mobilize women to participate in nationalist activities including processions, pickets, and *charka* spinning such as the Ladies Picketing Board, *Desh Sevika Sangh, Nari Satyagraha Samiti and Mahila Rashtriya Sangh*. Beyond any doubt, the active participation of women in the political struggles for independence consummated in a Constitution based on the principles of equality and guaranteeing equal rights to suffrage for women, in the year 1947 itself. Politics was a taboo word, while education and legislative measures were considered necessary for the improvement of women's status. It is seen that the dilemma of women's organizations as to what constitutes politics and political participation continued into the post- independence period. In 1933, when the new Constitution was under consideration of the Joint Select Committee, the premier women's organizations sent three representatives to place the women's case before it. The report of the Joint Select Committee on Indian Constitutional Reform (1933-34) made proposals for women's representation and the Government of India Act that followed in 1935

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149 Devika, loc.cit.

incorporated these with minor changes. Despite opposition from women's organizations, married status was the main instrument for women's enfranchisement and 41 seats allocated among the minority communities were reserved for women. Under the 1935 Act, as finally adopted, 6 million women and 29 million men became eligible to vote. Seats were reserved for women on a communal basis. Furthermore, the women's movement, in the 1930s could not remain unaffected by the growing tensions between the Congress and the Muslim League in the political arena and separate all India organizations of Muslim women were formed in the late thirties. The integral links between the nationalist movement and the women's movement have always been reaffirmed by political activists and analysts, but large scale mobilization of women during the freedom struggle did not resolve the question of equal representation of women in the political decision-making process. The attitude of politicians, policy makers and women leaders in the pre-independence period thus, displays an ambivalence and failure to understand the varied nature of women's constraints within the complex system of structural inequalities. Instead, patterns of marginalization of underprivileged groups, who lack access to power, authority and decision making, were reinforced, as these did not automatically disappear with independence. The ideology of national liberation incorporated a vision of society with a liberal political agenda. Within the nationalist discourse and during the initial phase of nation-building, women received support from men for equal political rights, but the policies and programs of independent India hardly reflected the recognition of women's contribution and potential. Male chauvinism came to the fore on the issue of family laws. Whenever patriarchal control in the family was questioned during the debate over the Hindu Code Bill, it met with opposition. While a kind of liberal ideology —of equal rights in education, the right to vote, women's welfare and so on — was promoted, it is not surprising that patriotic, cultural and nationalistic arguments were used to reject or oppose other proposals. Demands for change in family law and property rights for women were also said to be the result of western education and influence. The perceived threat of the colonial regime to indigenous tradition and values influenced the

debate on women's roles during the pre-independence period. India's colonial experience and the manner in which men played an important role in the social reform movement, and later in the nationalist movement, in focusing on the women's question, influenced the logic and strategies of the women's movement to a considerable extent. The right to representation symbolized to many at the time an entry point into the all male-world of decision making.[150]

4.3 WOMEN'S PARTICIPATION IN THE CONTEMPORARY FEMINIST MOVEMENT

Dowry had become a euphemism for wife battering, a practice familiar enough to make it a key issue in all women's movements. The Progressive Organization of Women (POW) in Hyderabad was the first of the contemporary feminists to protest against dowry in 1975. Thereafter, this issue took an all India focus as the evil of the dowry practice had spread all over the country. As a result of these and other agitations, amendments to the legislation against dowry began in 1978. However, it took many years before the anti- dowry cells actually began functioning. In December 1983 the Criminal Law (second amendment) Act was passed which made cruelty to wife beating a cognizable, non-bailable offence. A strong coalition called the "Dehaj Virodhi Chetna Manch" (forum for awareness against dowry), was formed by several women's organizations who were instrumental in bringing about changes in the Dowry law and mobilizing public opinion. In post-Independence India, the agitation against rape started with campaigns against police and landlord rape. Several women's organizations, in particular feminist groups were active in this agitation. In response, a Bill was finally passed in 1983, which dealt with the issue of custodial rape. Agitation against Sati began almost immediately after the incident with the Roop Kanwar case in 1987. Major demonstrations took place in Delhi where college women, school girls and feminists took out processions against Sati, thus forming the 'Joint Action Committee against Sati'.[151]

4.3.1 The Movement and Political Action

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150 Sharma, p.62-63.

151 Shantha, Manorama, Papanna, Pushpa Rani , op.cit. p.88-89.

It was only from the 1970's onwards that the women's movement began addressing feminist issues by organizing themselves to protest and challenge the patriarchal norms that enslaved and subjugated women. Such protests took on varied forms and modes of political action. This upsurge came up with the slogan 'What is personal is political'. It questioned the divide between private and public domain, so designed by the male dominant society to suppress women and disable them from bringing into the open, the violence and discrimination that victimize women within their homes and in society. The Commission on the Status of Women in India (CSWI), a body constituted to study the status of the women, deliberated with several women's groups to examine the situation. In the CSWI report (1974), they stated that women were not adequately represented in the various decision-making forums and recommended a reservation of 30 percent be allocated for women in these bodies. It was only during the late 80's and early 90 are that women activists began discussing the need for women to enter formal politics. The Non-Government Organizations' (NGO) sector too reiterated this demand. The women's movement now argued that unless women enter the political process in large numbers and hold political office and decision-making positions, they will not be able to impact on policy change or bring about measures to improve the status of women. This clarion call from the women's movement seeking political space found its acceptance by the Union Government in 1993. As part of affirmative action to enable and facilitate women's political participation, the 73rd and 74th Constitutional Amendment Bills were introduced in 1992 and came into effect as Acts in 1993. This legislation provided for one-third reservation of women in rural and urban governing bodies. Both the rural and urban bodies have a three-tier system of governance. Through this affirmative action about three million of women have entered political office. The challenge to the women's movement and the NGOs is to ensure, educate, train and develop women to take up governance. The women's movement raised issues concerning violence targeted against women elected members, in the local bodies. The major impediments women face vis-à-vis their political participation emanate (originate) from the social and economic disadvantages

that continue to confront them in many ways. If political participation of women has to become a reality, it has to be preceded by social and economic empowerment. Women's groups, therefore, have to press for establishing women's de facto inheritance rights to land along with strengthening land claims through other channels. A National Plan for Women's Employment could also be conceptualized and demanded to this effect. A critical mass of women is a pre-requisite for the effective political participation of women; hence demanding immediate implementation of 33 per cent of reservation for women at all levels of governance cannot be delayed any further. This demand, over a period of time has to extend to 50 per cent reservation, to affect equality in numbers. The women's movement should have to necessarily monitor and lobby with the one-third representation of women in decision-making bodies. To induce more women into the hitherto male dominant arena of politics, legal and political awareness needs to be consciously promoted amongst women. To facilitate this process, every district should have a political resource centre for women. These centers have to undertake the responsibility of information dissemination and political training for women to exercise their political rights as voters and as political candidates.

India in fact, was cited as being the first country to introduce Constitutional Amendments to reserve seats for women in local governance. However, the women’s movement has urged the need to extend such reservations into the higher levels of governance, namely the State Legislatures and Parliament. During the 1991 general elections, for the first time a dialogue was initiated between the major political party representatives and women’s groups. Accountability to their constituencies and inclusion of women concerns in party agenda, were issues that the women’s movement emphasized. The 1996 General Elections were in a way historical. This was the first Lok Sabha election after the Constitutional Amendment guaranteeing one-third representation to women in local governance. Several thousands of women had been elected as local leaders at these levels. These elections came within seven months after the major global event of the Fourth World Conference on Women. The Government

of India without any reservations endorsed, the Beijing Declaration stating "Women's empowerment and their full participation on the basis of equality in all spheres of society, including participation in the decision making process and access to power, are fundamental for the achievement of equality, development and peace." The National Alliance of Women (NAWO) 90 culminated its State-level political agenda with a National Consultation in the country capital on 'Mainstreaming women's agenda into electoral politics.' Women from the south and north, east and west of the country openly voiced their uppermost concerns in achieving their ends by now strategically lobbying with all political parties, regardless of their ideology, to commit their efforts qualitatively and quantitatively to the cause of women. The NAWO Manifesto that emerged demanded the need for political, economic, social, violence against women, and media reforms to be addressed.[152]

4.4 GLOBAL SITUATION

In 1990, the United Nation's Economic and Social Council endorsed the implementation of measures to reach a target of 30% women in national legislatures by 1995. Nearly twenty years later, women occupy only 18% of parliamentary seats around the world, and at the current rate of progress it has been estimated that gender parity in parliaments will not be achieved until the turn of the twenty-second century (Norris: 2004). More countries are, therefore, deciding to implement a "fast track" route to tackling structural discrimination and increasing female participation. During the last fifteen years, nearly 50 countries have introduced legal quotas for women, which guarantee a minimum representation of women in their highest decision making bodies.

Percentage of women representatives in Parliament:

- Nordic countries - 41.4%
- Americas - 21.8%
- Europe (excluding Nordic countries) - 19.1%
- Asia - 17.4%

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[152] Shantha, Manorama, Papanna, Pushpa Rani , op.cit, p.91.

- Sub-Saharan Africa - 17.2%
- Pacific - 13.4%
- Arab states - 9.6%

In the high performing Nordic countries, no constitutional clause or law demands a high representation of women; rather, women's groups have exerted sustained pressure on the major political parties to voluntarily ensure increases in the number and caliber of female candidates being fielded through party lists. However, this was not introduced until women were already present in the Parliament, and already holding between 20 and 30% of the seats. Elsewhere, there have been numerous problems with implementation and enforcement of party quotas. In France, for example, many political parties have preferred to pay fines rather than put their women candidates up for election. In October 2003, Rwanda came closer than any other country to achieving parity between men and women in a national legislature, with reservation of seats securing 48.8% women in the Lower House and 34.6% in the Upper House. Neighboring countries such as Pakistan and Afghanistan have laws that currently give women a higher representation than India (about 25%) in their national parliaments. However, many countries have implemented only symbolic policy under external pressure from interest groups and the international community, desiring to appear “modern” without intending to make any genuine difference within the existing power dynamics. This is particularly the case in countries where the chosen quota type does not match with the electoral system-as in Uganda, for example, when a woman's seat is merely attached to that of an existing male member's. Such policies rarely induce lasting change once the quota is removed, since women fail to gain their own power base and networks. In contrast, Taiwan has introduced an outwardly complicated but well-functioning system of reservation. In addition to a stipulated number of seats reserved specifically for women, there is also a policy of reserving every fifth seat in a district for the best performing female candidate. It is, therefore, in the interests of the parties to nominate women of the highest possible caliber so as to guarantee winning the

“woman's seat”. Moreover, women are directly elected and are therefore treated as legitimate political actors. Currently, women ministers remain concentrated in social areas (14%) rather than legal (9.4%), economic (4.1%), political (3.4%) and executive (3.9%), and there are just 13 female heads of state across the globe (International Women's Democracy Centre, June 2008).[153]

4.5 INDIAN SITUATION

India has been divided into 543 Parliamentary Constituencies. In a number of seats in the Lok Sabha and the Vidhan Sabha, the candidates can only be from either one of the scheduled castes or scheduled tribes. There are currently 79 seats reserved for the scheduled castes and 41 reserved for the scheduled tribes in the Lok Sabha. As academic qualification does not matter much when it comes to contesting an election it is highly likely that a person from general category has lesser qualification than the person from reserved class and still holds public office. When we talk about reservation for women we need to get acquainted with present day realities. The gender profile of the recent general elections indicates the status of representation of women in Indian politics. In the Lok Sabha Elections only 8.19% of the contesting candidates were women. All the major political parties fielded less than 20% women candidates in the fray. Currently there are only 44 (8.16%) elected women MP’s (Member of Parliament) from 530 constituencies. Similarly in Assembly elections the women made only 7.14% of the contesting candidates. It is not surprising then that according to UNO’s (United Nations) Human Development Indicators (HDI) ranking India stands at 126th position. Leading industrial nations as well as in countries with high human development ranking the representation of women in government at ministerial level is above 30% whereas in India it’s just 10%. The honour for being the largest democracy in the world should not just indicate our number but the quality of democracy we practice. India is the second most populous country in the world and women account for almost half (58, 64, 69,174) of it according to census of India 2011. Half of this number lies in the productive age group of 15-59. If we apply the system of calculating the seats for

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153 Keenan, Laura, Sameena, Mir, p 4.

reserved classes here women might end up getting almost half of the seats in elections reserved for them. However, we can't consider all women in same category as reserved classes. Furthermore, women would be comfortable with that sort of atmosphere where they wouldn't be able to compete with men. The decision should reflect the fact that the reservation for women is not a reward or help but an honest recognition of their contribution in nation building and a mode of encouragement to do more. Gradually as women become empowered the system can be slowly abolished in stages. More number of women representatives means women will be involved in policy making which would also help to create an atmosphere of mutual respect between opposite sex and to prevent gender inequality. The active participation of women could bring a human touch to governance and stop leaders from running the countries like corporate houses. They might give different dimension to our imagination about security, hunger and shelter. If they are adept enough in negotiations their concern filled with compassion and love could convince governments to avert evils like war. In a country like India where women and children die of malnourishment and diseases and where our population explosion adds insult to injury, women could play a very important role. In ministries like cultural, educational, health and medical, women leaders could bring about drastic changes in making the population aware of serious issues plaguing our country like population control, sexually transmitted diseases and poverty.[154]

Pre-colonial India was primarily a patriarchal society wherein women were completely under male dominance. The upper class women of this period were predominantly home confined but the women from the peasant group did work outside to supplement their family income. India's national movement against the British was intricately interwoven with women's movement for development. However, due to various factors including socio-economic and cultural, Indian women could not benefit to the desired extent. Today the position of average Indian women is far from equal to that of Indian men. The female: male sex ratio at the national level as per 2011 census was 940 females for every 1000 male. In

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154 D' Souza, Vijay, "Reservation for Women Do We Need It?", Sarvajan Swaraj Abhiyaan, August 22, 2004, UK.

fact, there has been a steady decrease in their ratio from 1901 (972:1000) every decadal census has witnessed a downfall with marginal improvement in 1981 census (933) even today there are glaring disparities in literary rate of males (63.86%) and females (39.42%). The overall enrollment of girls is lower than boys and disproportionately higher number of girls' drop out at the primary level of education. In 1990 only 31.72% of girls were in secondary schools.[155]

During the 18 years that India had a woman as Prime Minister the country also saw increasing incidents of violence and discrimination against women. This is no different from any other time: a casual visitor to any Indian city – for example Mumbai – will see hundreds of women, young and old, working in all kinds of professions: doctors, nurses, teachers, engineers, scientists... and yet newspapers in India are full of stories of violent incidents against women, of rape, sexual harassment, sometimes even murder. But to have a woman in the highest office of the State and to simultaneously have extreme violence against women are merely the two ends of the scale. As always, a more complex reality lies in between.[156]

The motives for introduction of reservation for women are reasonable. There is a paucity of strong women personalities in politics. There is also a certain lack of representation of women's issues in most elected bodies. Such imbalances need to be corrected; women need to participate more actively in the political process. One may wish that such empowerment had come about through the natural evolution of society as a whole, through the effect of education and family welfare measures, rather than by legislation from the top. However, the burden of development is huge and major errors were committed while laying the foundation; everything cannot, therefore, be left to time and reservation of seats for women in legislatures is a positive step.

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155 Chakravorty, Manjula, "Towards Gender Equality", Yojana, Vol.39, No. 6, April 1995, p.30.

156 Butalia, Urvashi, "The Women's Movement in India: Action and Reflection", An Article in Third World Network (TWN) International Network of Organizations, 1997.

Women, form 50 percent (or nearly that) of our country's population. To that extent, they cannot be categorized as a minority and reservation of seats for them cannot be considered on the same lines, Says Krishna Boss, a Member of Parliament, in an article in The Statesman "Women are distributed all over the country. They fear they may be deflected from the mainstream of politics and power and pushed into a segregated corner where women will fight women in elections. The elected women run the risk of being looked upon as an inferior representative, as if she has come to the House of the People not because she is efficient and talented but just because she is a woman. No self – respecting woman can agree to such a situation. Generally speaking, however, in the last few decades women have gone into various fields. They have come out of the four walls of their homes, gone into multifarious professions and have done well wherever they have been allowed to function."

However, the progress is not all that striking in the matter of women's life. Statistics 50 years after independence show how little has been done to improve life for women. In the Human Development Report, 1998. India ranks 128 in the gender–related development index. Women's earned income share is paltry 24.8 per cent. India ranks a dismal 95 when it comes to gender-empowerment measures. Mere 2.3 per cent women are administrators and managers, 20.5 per cent professional and technical workers all of whom collectively earn 25 per cent of the shared income. With the liberalization policies and restructuring, women are likely to be further marginalized. Structural adjustment policies necessarily imply price rises and reduction in wages and jobs. More and more women will be forced out of their homes to join a vast unorganized labor force as the burden of welfare shifts to the family from the state.[157]

Since ages, nations have been engaged in discussing what should be the place of women in the society and the debate still goes on. Every society has its own ideologies derived from its tradition or religious influences. When we think of regions across the globe say Northern America, Australia, Europe, Africa, Middle East, Asian subcontinent, South East Asia, a thousand images of women from

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[157] Rajaram,Kalpana, "Reserving Seats for Women", Current Event Spectrum India, New Delhi, 1994, p.14-15.

around the world pass through our mind. Be it familiar faces of celebrities from the world of sports, music, cinema, art, politics, or a recollection of numerous images of common characters exposed to our eyes over the years. As women from different geographical regions look different, dress different, so too their role is varied in different communities and in the wider world. The amount of freedom the woman enjoys in the developed world and her share in the developing world is beyond comparison. Somehow whatever the ground realities may be we all seem to agree that women should have equal importance in the society. In India too, we debate about the state of women's representation in all sectors. To encourage their involvement in policy making, possible implementation of reservation policy is also being considered. Today reservation has become a contentious issue and a potential vote gainer for political parties in India. Each one of us has our own ideas about reservation for various classes and minority groups. One would have thought reservation in India is an opportunity for vulnerable people or groups to have their say in society, through a strong and equal representation in possible sectors. At least this was the idea behind initiating reservations in Independent India. It was devised to get rid of social divisions and to attain equality amongst all its citizens. We all are aware how it's being squandered by selfish and non-patriotic people to gain power. Whereas, some people have taken the matter too seriously and do not stand the idea of reservation; others may be indifferent to the whole affair. Ironically the people for whose benefit it was established are probably still unaware of its usefulness and are depriving themselves of a chance to progress. Most of us probably had our thrust with the idea of reservation while going through the application material from various colleges and universities or when we applied for entrance examinations or for government posts. When we say reservation is not good, do we really question or try to understand what we are going to gain or lose in the long term and whether it is good for a country like India?

There is nothing wrong in reservations if it helps our society, however, it shouldn't degrade or affect the potential output of that position. It is unavoidable when the eligibility criterion is set at 50% for reserved classes and 60% for non-

reserved classes. Wouldn't it dissatisfy people who are superior by academic merit and create divisions for the abolition of which it was devised in the first place? The right thing would be to have some positions left for people from backward classes with the same qualifications. If these places were to be left vacant for not having people from reserved classes then those places should be open for anyone who meets the criterion.[158]

The talk of reservation for women in parliament has been on for long without any end. We had women prime minister and chief ministers earlier. Now we have a woman as speaker of parliament and a woman as the President of India. That is how Indira Gandhi, Jayalalita, Uma Bharati, Vasundara Raje Scindia, Sheila Dixit, Mayawati, President Pratibha Patil and Loksabha speaker Meira Kumar etc. have come to occupy various positions in politics and administration of the country. Besides we have women involved in every responsible field affecting our day to day lives be it industry, commerce, education, public utility services, banks, police and defense forces, judiciary, administration and in every level of politics right from village Panchayats. There is a meaning in providing 33% reservation for women in the Panchayats to encourage them and to ensure their fair participation in political administration.[159]

4.6 CAMPAIGN FOR THE RESERVATION BILL

The Constitution (One Hundred and Eighth Amendment) Bill, 2008 seeks to reserve one-third of all seats for women in the Lok Sabha and the state legislative assemblies. The allocation of reserved seats shall be determined by such authority as prescribed by Parliament. One third of the total number of seats reserved for Scheduled Castes and Scheduled Tribes shall be reserved for women of those groups in the Lok Sabha and the legislative assemblies. Reserved seats may be allotted by rotation to different constituencies in the state or union territory. Reserved seats may be allotted by rotation to different constituencies in the state or union territory. Reservation of seats for women shall cease to exist 15 years after the commencement of this Amendment Act.

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158 D' Souza, Loc cit.

159 Vishwanathan, V.R, "Reservation for Women is Unnecessary?", Internet site. http://content.msn.co.in/ MSNContribute/Story.aspx, 15 Jun 2009.

4.6.1 Key Issues and Analysis

There are divergent views on the reservation policy. Proponents stress the necessity of affirmative action to improve the condition of women. Some recent studies on panchayats have shown the positive effect of reservation on empowerment of women and on allocation of resources.

Opponents argue that it would perpetuate the unequal status of women since they would not be perceived to be competing on merit. They also contend that this policy diverts attention from the larger issues of electoral reform such as criminalization of politics and inner party democracy.

Reservation of seats in Parliament restricts choice of voters to women candidates. Therefore, some experts have suggested alternate methods such as reservation in political parties and dual member constituencies.

Rotation of reserved constituencies in every election may reduce the incentive for an MP to work for his constituency as he may be ineligible to seek re-election from that constituency.

The report examining the 1996 women's reservation Bill recommended that reservation be provided for women of Other Backward Classes (OBCs) once the Constitution was amended to allow for reservation for OBCs. It also recommended that reservation be extended to the Rajya Sabha and the Legislative Councils. Neither of these recommendations has been incorporated in the Bill.

PART A: HIGHLIGHTS OF THE BILL [1]

The 73rd and 74th Amendments passed in 1993, which introduced Panchayats and municipalities in the Constitution, reserve one-third of seats for women in these bodies. The Constitution also provides for reservation of seats in Lok Sabha and state legislative assemblies for scheduled castes and scheduled tribes in proportion to their number in the population. The Constitution makes no provision for reserving seats for women in Parliament and the state legislatures. Currently, women constitute 9% of the Lok Sabha, 10% of the Rajya Sabha and 7% of the state legislative assemblies.

During the framing of the Constitution, some women members argued against reservation for women. In 1974, the Report of the Committee on Status of Women highlighted the low number of women in political bodies and recommended that seats be reserved for women in panchayats and municipal bodies. Two dissenting members of the Committee supported reservation of seats in all legislative bodies. The National Perspective Plan for Women (1988) recommended a quota of 30% in panchayats, municipalities and political parties. The National Policy for Empowerment of Women (2001) stated that reservation shall be considered in higher legislative bodies. The United Progressive Alliance's National Common Minimum Programmes includes reservation of one-third of seats in Parliament for women. In 1996, 1998 and 1999, Constitution Amendment Bills were introduced to reserve seats for women in Parliament and state legislative assemblies. The 1996 Bill was examined by a Joint Committee of Parliament. All three Bills lapsed with the dissolution of their respective Lok Sabha.

The Constitution (One Hundred and Eighth Amendment) Bill, 2008 was introduced in the Rajya Sabha. It seeks to reserve one-third of total number of seats for women in the Lok Sabha and in each state legislative assembly.

Key Features

- The Bill seeks to reserve, as nearly as possible, one-third of all seats for women in the Lok Sabha and the state legislative assemblies (including Delhi). The allocation of reserved seats shall be determined by such authority as prescribed by Parliament.
- As nearly as possible, one third of the total number of seats reserved for Scheduled Caste/Scheduled Tribes (SC/ST) in the Lok Sabha and the legislative assemblies shall be reserved for SC/ST women.
- Reservation of seats for women shall cease to exist 15 years after the commencement of the Act.

Lok Sabha

Reserved seats may be allotted by rotation to different constituencies in the state or union territory. If a state or union territory has only one seat in the

Lok Sabha, that seat shall be reserved for women in the first general election of every cycle of three elections. If there are two seats, each shall be reserved once in a cycle of three elections. Similar rules apply for seats reserved for SC/STs. Of the two seats in the Lok Sabha reserved for Anglo Indians, one will be reserved for women in each of the two elections in a cycle of three elections.

4.6.2 Legislative Assemblies

The Bill reserves one-third of all seats in the legislative assemblies that are to be filled by direct election for women. Such seats may be allotted by rotation to different constituencies in the state. For SC/ST seats, similar rules as those for the Lok Sabha apply.

PART B: KEY ISSUES AND ANALYSIS

The issue of reservation of seats for women in Parliament can be examined from three perspectives (a) whether the policy of reservation for women act as an effective instrument for empowerment (as stated in the Statement of Objects and Reasons of the Bill); (b) whether alternate methods of increasing representation of women in Parliament are feasible; and (c) whether issues in the Bill need to be examined.

4.7 PURPOSE OF RESERVATION

The proponents of the policy of reservation state that although equality of the sexes is enshrined in the Constitution, it is not the reality. Therefore, vigorous affirmative action is required to improve the condition of women. Also, there is evidence that political reservation has increased redistribution of resources in favour of the groups which benefit from reservation. A study about the effect of reservation for women in panchayats shows that women elected under the reservation policy invest more in the public goods closely linked to women's concerns. A 2008 study, commissioned by the Ministry of Panchayati Raj, reveals that a sizeable proportion of women representatives perceive an enhancement in their self-esteem, confidence and decision-making ability.

Some opponents argue that separate constituencies for women would not only narrow their outlook but lead to perpetuation of unequal status because

they would be seen as not competing on merit. For instance, in the Constituent Assembly, Mrs. Renuka Ray argued against reserving seats for women: "When there is reservation of seats for women, the question of their consideration for general seats, however competent they may be, does not usually arise. We feel that women will get more chances if the consideration is of ability alone." Opponents also contend that reservation would not lead to political empowerment of women because (a) larger issues of electoral reforms such as measures to check criminalization of politics, internal democracy in political parties, influence of black money, etc. have not been addressed and (b) it could lead to election of 'proxies' or relatives of male candidates.

4.8 ALTERNATE METHODS OF REPRESENTATION

Reservation of one-third of seats for women in Parliament restricts the choice of voters in the reserved constituencies. Two alternatives have been suggested by some experts: reservation for candidates within political parties (as some countries do, see Table 4.1); and dual member constituencies where some constituencies shall have two candidates, one being a woman (see Table 4.2).[160]

Initially, India had multi-member constituencies which included an SC/ST member. A 1961 Act converted all constituencies into single member constituencies. The reasoning was that the constituencies were too large and SC/ST members felt that they would gain in importance in single-member reserved constituencies.

Table 4.1
Country Data on Political Representation of Women

Country	% of elected Women	Quota in Parliament	Quota in Political Parties*
Sweden	47 (2006)	No	Yes
Argentina	40 (2007)	Yes	Yes
Norway	36 (2005)	No	Yes
Canada	24 (2006)	No	Yes

[160] Sanyal, Kaushiki, PRS Legislative Research, A Unit of The Center for Policy Research In New Delhi, Internet Site- Http://www.Indiatogether.Org/2008/Nov/Law-women.htm, India Together, Fri. 9th Oct 2009.

Pakistan	21 (2008)	Yes	No
United Kingdom	20 (2005)	No	Yes
France	18 (2007)	No	Yes
USA	17 (2006)	No	No
India	11(2009)	No	No
Sri Lanka	6(2004)	No	No

Sources: Global Database of Quotas for Women, International IDEA and Stockholm University and Inter Parliamentary Union (http://www.ipu.org/wmn-e/classif.htm).
***** In several countries, there is no law mandating quotas for women but some political parties reserve seats for women.

Table 4.2
Pros and Cons of Reservation in Political Parties and Dual Member Constituencies

	Advantages	**Disadvantages**
Political parties	Provide more democratic choice to voters allow more flexibility to parties to choose candidates and constituencies depending on local political and social factors can nominate women from minority communities in areas where this will be an electoral advantage allow flexibility in the number of women in Parliament	No guarantee that a significant number of women would get elected political parties may assign women candidates to constituencies where they are weak Might lead to resentment if a woman is accommodated to the disadvantage of a stronger male candidate.
Dual-member constituent-cies	Does not decrease the democratic choice for voters Does not discriminate against male candidates Might make it easier for members to nurture constituencies whose average size is about 2 million people	Sitting members may have to share their political base women may become secondary persons or add-ons to fulfill criteria of 33% women, half of the seats need to be dual constituencies. This would increase the total number of MPs by 50%, which could make deliberation in Parliament more difficult

Source: Compiled by PRS.

4.8.1 Rotating Constituencies

The Bill states that reserved seats shall be allotted by rotation to different constituencies in the state or union territory. Rotation of reserved seats may reduce the incentive for an MP to work for his constituency as he could be ineligible to seek re-election from that constituency. A study by Ministry of Panchayati Raj recommended that rotation of constituencies should be discontinued at the panchayat level because almost 85% women were first-timers and only 15% women could get re-elected because the seats they were elected from were de-reserved.

4.8.2 Key Recommendations of Joint Parliamentary Committee

A similar Bill was introduced in 1996, and examined by a Joint Committee on the Constitution (Eighty First Amendment) Bill, 1996 (Chairperson: Smt. Geeta Mukherjee). Whereas many of its recommendations have been included in the current Bill, recommendations on reservations for OBCs and in the upper Houses have not been included.[161]

Table 4.3
Key recommendations of the Joint Committee on the 1996 Bill and Provisions of the 2008 Bill

Key Recommendations of Joint Committee on the Constitution (81st Amendment) Bill, 1996	2008 Bill
Reservation should be extended to Rajya Sabha and the Legislative Councils.	No
The reservation should be extended in the first instance for 15 years then reviewed to decide whether it should be continued.	Yes (no provision for review)
Reservation should be provided for women from Other Backward Classes after the Constitution extends reservation to OBCs.	No
Reservation to be extended to women of the Anglo-Indian community.	Yes
Provision should be made to reserve seats in cases where a state has less than three seats in the Lok Sabha or less than three seats are reserved for SC/STs.	Yes
Legislative Assembly of Delhi should be included. (Reservation in Pondicherry Assembly requires only an ordinary Act).	Yes
Substitute the words 'not less than one-third' with 'as nearly as may be,	Yes

[161] Idem.

one-third'.	

Sources: Report of the Joint Committee on the Constitution (Eighty First Amendment) Bill, 1996, December 9, 1996; PRS.

Involvement of women in the political arena and in decision-making roles is an important tool for empowerment as well as monitoring standards of political performance at local level. This section of questions deals with the effectiveness of 74th Amendment on women.

Table 4.4

Reservation Helped Women to Bring up their Causes/Issues

Category	No, of Total Respondents	Yes		No		No Opinion	
		No.	%	No.	%	No.	%
Male	27	24	88.9	1	3.7	2	27.4
Female	12	12	100	-	-	-	-

From table 4.4 it is evident that 100 percent female councillors believed that the reservation policy has helped women to bring their causes/issues to the fore. But 88.9 percent male respondents believe that the 74th constitutional amendment has helped women to improve their situation 7.4 percent male respondents had no opinion and only 3.7 percent believe that reservation did not help them to bring their causes/issues to the fore. When the researcher probed the male respondent it was clear that when the question related to women was asked from the male respondents they said that women were not aware of their role and women representatives did not know anything. But when they had to respond to the questionnaire, their responses were in contrast to what they actually admitted to.

Table 4.5

Political Interference in Decision-Making

Category	No, of Total Respondents	Yes		No	
		No.	%	No.	%
Male	27	24	88.9	3	11.1
Female	12	10	83.4	2	16.6

Politics is often defined in very narrow terms as the electoral participation in a democracy. Politics is becoming a game of power and power is the deciding

factor in moulding relations in society. An individual's role in politics, and the nature and extent of her/his participation is vital to her/his position in, and contribution to, society.[162] As 88.9 percent male respondents were of the view that there were political interferences in their decision-making in resolving the local issues. Only 11.1 percent respondents believed that political interference was not there. As far as 83.4 percent female respondents were concerned they strongly believed that there was a political interference in the decision-making, however 16.6 percent respondents thought that there was no political interference. Local election on the party symbol is very important for a representative. Every representative has political alignment covertly. It is a foundation ground of politics to win elections and later fulfill their political ambitions and aspirations at a higher level.

Table 4.6

Aware of Powers and Functions after Being Elected

Category	No, of Total Respondents	Not at All		To Some Extent		To Large Extent	
		No.	%	No.	%	No.	%
Male	27	-	-	18	66.7	9	33.3
Female	12	-	-	9	75	3	25

From Table 4.6 it was clear that male and female councillors were of the view that they were aware of their power and functions to some extent. 66.7 percent male respondents reveal that they were aware of their power and functions to some extent. As it is true first time elected respondents fight election for the first time, they were not aware of their rights properly. 75 percent female respondents also thought in the same way. The persons who were doing some social service or involved in some other public activities, they were of the view that they were aware of the power and functions to large extent. It was observed

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[162] Pruthi, Devi and Pruthi, "Women in law and Politics", Saurabh Communication, Delhi 2002. p.1.

by the researcher that political awareness and participation seem to be too low among the respondents.

Table 4.7
The Male Councilor takes Women Representation in Corporation/Council

Category	No, of Total Respondents	Positively		Negatively		Indifferently	
		No.	%	%	No.	%	No
Male	27	22	81.4	3	11.1	2	7.5
Female	12	11	91.6	1	8.4	-	-

Indian women have already broken several barriers and entered male bastions. Although tremendous amount of work has been done for the empowerment of women, yet they still have unequal opportunities of employment as compared to men.[163] The above table reveals that 81.4 percent male respondents said that they take women representation in a very positive way and 91.6 percent female respondents thought that male councillors take women representation in a very positive way but when it was further probed from the male respondents they said that they would have a problem if the women representation is increased to 50%. They did not want any reservation for women. Here, the researcher would like to quote an example of the Navi Mumbai Municipal Corporation, when the Mayor's post was reserved for women in 1996, the post of the Deputy Mayor, although open, was also given to a woman, as no male councilor was willing to work as the Deputy under a woman Mayor.[164] But that is not the case in Himachal Pradesh. There is a woman as a mayor and male as a deputy mayor. In Himachal the men are more liberal as compared to Maharashtra. It was reported that there is no gender issue.

Table 4.8

Attend all the Meeting of Councils/Corporation Regularly

Category		Yes	No	No Opinion

[163] Sengupta, Nilanjana, "Women on the Move", Minerva Associates, Calcutta, p.117.

[164] Nanivadekar, Medha, "Indian Experience of Women's Quota in Local Government: Implications for Future Strategies", 2005, p.6.

	No, of Total Respondents	No.	%	No.	%	No.	%
Male	27	27	100	-	-	-	-
Female	12	12	100	-	-	-	-

From table 4.8 it is clear that 100% male and female respondents said that they attended all the meetings of councils/corporation regularly. It is beneficial for them if they attend all the meetings of Councils/Corporation regularly. With the help of these meetings they became aware about the functioning of the council, their effective role in society, and they also come to know the measures of how to overcome the problems related to people. From a study done in Punjab,[165] it was found that very few of the members either male or female, attended meetings. However of those who did, fewer women members attended all the meetings compared to their male counterparts. Women who did not have escorts did not attend any meetings at all. Here, the researcher also wanted to discuss about the Chennai Women councillors who gave an interview to Times of India about some Women councillors have not spoken even once during Corporation Council Meetings & are Proxies for Politician Husbands. Data available with Times of India show that at least 30 of the 56 women councillors in the corporation have failed to register their presence in sessions held in the past three years. A council meeting has three sessions: Question hour, Zero Hour and Resolution. With many of them being first-time elected representatives, and a few being introverts, their husbands, area secretaries of the same political party, take over their roles.[166] Overall the study revealed that a large number of co-opted members rather than those elected remained uninterested in the Councils/corporation meetings.

Table 4.9

Work Taken up by Women Members is Done Efficiently

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165 "Right to Equality and participation of Women in Panchayati Raj Institutions in the State of Punjab", Regional Center, Jalandar and National Law School of India, Bangalore, Search News, January-June, 1993.

166 "Chennai Women Councillors must come forward to tell peoples Grievances in Council Meeting", http://www.youtube.com/user/jollyboy26,22jan, 2010.

Category	No of Total Respondents	Yes		No	
		No.	%	No.	%
Male	27	20	74.1	7	25.9
Female	12	12	100	-	-

The findings in the Table 4.9 reveal that 74.1 percent male respondents believe that the work taken up by women members is done efficiently, 25.9 percent male respondents were of the view that work taken up by women members is not done efficiently. They said that the women didn't know that what work to do and how to do it. But as far as the female respondents were concerned all the 100% female respondents said that the work taken up by them is done efficiently. But it was clear from the oral interview taken up by the women councillors that the maximum work was done by their husbands on their behalf. She did not know exactly the functions of the council as her husband was active participant of the previous council, because this seat was reserved for a woman that's why she fought elections. Here the researcher would like to discuss about a study done in four districts in West Bengal on 50 GP women members and their participation, 28 (56 per cent) claimed that they had a high level of participation in Panchayat meetings. The responses of 14 members (28 per cent) indicated very low levels of involvement. Those women with high involvement regularly took notes and recorded meeting minutes while the others displayed a lack of confidence in keeping written evidence of the meetings. With regard to verbal participation in Panchayat meetings 22 women felt that they participated equally with men and 19 women lacked confidence in expressing their opinions during the meetings.[167]

Table 4.10

Participation in the Election Campaign at the Time of State/Parliamentary Election

Category		Yes	No

[167] Bannerjee, Ruma "Women in Panchayati Raj: A Study in West Bengal", Development Dialogues, Calcutta, 1995.

	No, of Total Respondents	No.	%	No.	%
Male	27	24	88.9	3	11.1
Female	12	10	83.4	2	16.6

Table 4.10 reveals that 88.9 percent male respondents said that they participated in the election campaign at the time of State/Parliamentary elections. Only 11.1 percent male respondents did not participate in the election at the time of state/parliamentary elections. As far as the female respondents were concerned 83.4 percent said that they were also in the election campaign. It was clear from the data that participation in the elections proves to be beneficial for the respondents as it helped them to make political contacts. It was discussed before also that every respondent was involved in one or another political party in a hidden manner. The "Times of India" report (February 1998) corroborates that "domestic responsibilities, lack of financial clout, rising criminalization of politics and the threat of character assassination" are making it increasingly difficult for women to be part of the political framework. Moreover, women politicians point out that even within the political parties, women are rarely found in leadership positions. In fact, ‘women candidates are usually fielded from 'losing' constituencies where the party does not want to 'waste' a male candidate.[168]

Table 4.11

After the Provision of Reservation for SC/ST/Women Power is Still with Higher Caste/Classes

Category	No, of Total Respondents	To Some Extent		To Large Extent		Not at All	
		No.	%	No.	%	No.	%
Male	27	12	44.4	8	29.6	7	25.0
Female	12	8	66.6	2	16.7	2	16.7

In the Table 4.11, 44.4 percent male respondents and 66.6 percent female respondents were of the view that even after reservation power was generally

[168] http://onlineministries.creighton.edu/CollaborativeMinistry/NESRC/Pranami/women%20in%20legisla ture.doc.

with higher caste/classes, they believed that power played a very important role, since the power was with the higher caste/classes they got their work done immediately without any problem. 29.6 percent male respondents and 16.7 percent female respondents thought that to a large extent, after reservation power was still with higher caste/classes. Because of this reservation policy, weaker sections have got some share in power and have broken the unequal distribution between the societies. 25 percent male respondents and 16.7 percent female respondents believed that there should be no power distribution on the basis of higher caste/classes. The majority of women in the Indian Parliament are from the elite class. While their public role challenges some stereotypes, their class position often allows them a far greater range of options than are available to poorer women. Caste has been an important feature of Indian society and political life. Most of the women MPs in the Tenth Parliament were members of the higher castes. It is important to guard against making an easy correlation between caste and political representation. The influence of individual national leaders is also an important factor that militates against the "male equivalence".[169]

Table 4.12

Grant-in-Aid given by the Government to Localities is Sufficient

Category	No, of Total Respondents	Yes		No		No Opinion	
		No.	%	No.	%	No.	%
Male	27	5	18.5	2	81.5	-	-
Female	12	3	25	8	66.6	1	8.4

Table 4.12 reveals that 81.5 percent male respondents and 66.6 percent female respondents were of the view that the grant-in-aid given by the government to their localities was not sufficient. They said that the money given to them was not sufficient to get the different works done by them to improve the status of their locality. 18.5 percent male respondents and 25 percent female respondents said that it was sufficient, 8.4 percent female respondents had no opinion. In one of the studies in Karnataka it was found that the councillors grow

[169] Khurana, Aastha, "Women and Politics", The Viewspaper-the Voice of the Youth, September 2007.

through the experiences of conflicts within the political party structure. They face stiff competition based on party politics and gender bias (particularly the women councillors). The party leadership and higher government structures views councillors' as 'soldiers' to manage small 'urban' territories. The extent of their involvement in policy matters and the extent of consideration of their opinion on policy matters are negligible and not clear. The internal party processes impede the scope of councillors involvement in furthering the principles of democracy. The situation creates a loop, wherein councillors are busy performing their jobs and engaging in local 'political' fights. This restricts their avenues of outreach and scope for growth. The situation of women councillors is more worrisome in this scenario. Still, it was seen that women councillors have been playing an important role in addressing the issues concerning women, especially women hawkers, petty traders, elderly women, the abandoned, the harassed, and those living in poorer areas.[170]

Table 4.13

Council/Corporation taken help from Private Agencies for Getting the Work Done

Category	No of Total Respondents	Yes		No	
		No.	%	No.	%
Male	27	22	81.5	8	18.5
Female	12	5	66.7	4	33.3

It is clear from table 4.13 that 81.5 percent male respondents and 66.7 percent female respondents agreed that the NGO's or private agencies were more helpful to get their work done on time and efficiently. It was easy for them to contact the people or their problems through these agencies.18.5 percent males and 33.3 percent female respondents said that they were not taking any help from private agencies. It was clear from the analysis that if they involve local people it becomes easy for them to sort out their problems. The grassroots women movement of today from the earlier movements for women's rights is the

[170] Sridharan, Damyanty, "Journey Towards Empowerment", Friedrich-Ebert-Stiftung, India Office, New Delhi, 2009, p.54.

rise of separate organisations for women at the grassroots and the mass based participation of poor women. The number of Mahila Mandals and/or Sanghas (women's collectives) with or without the help of the government has grown tremendously in the last four or five decades. These collectives address various issues affecting the lives of women such as livelihood concerns, workers rights, caste/class oppression and atrocities on women. Several NGOs have formed women's community based organisations to facilitate their work on the ground and to help empower communities.

OFFICIALS AND GENERAL PUBLIC

This section of the chapter deals with the views of officials and general public about the effectiveness of 74th Amendment on women and the training provided to them after getting elected.

Table 4.14

Agree with the View that 74th Amendment has Empowered the Women

Category	Respondents	Not at all		To some extent		To large extent	
		No.	%	No.	%	No.	%
Officials	Male	3	88	23	67.6	8	23.6
	Female	5	13.8	27	75	4	11.2
General Public	Male	30	16.9	141	75	17	9.1
	Female	10	8.9	66	58.9	36	32.2

Table 4.14 indicates that 67.6 percent male official respondents thought that the 74th amendment has empowered the women. 23.6 percent said that to a large extent the women were empowered; only 8.8 percent male official admitted that this amendment did not prove to be helpful to improve the ward of women. 75 percent of the female officials felt that the women were empowered to some extent.13.8 percent said that they were not empowered at all and 11.2 percent felt that women were empowered to a large extent with this Amendment. When the same question was asked of the general public 75 percent female respondents said that women were empowered to some extent. In males 58.9

percent believed the same and 32.2 percent believed that they were empowered to a large extent. On the whole it can be said that males or females believed that the reservation for women was a breakthrough to empower the women. This is probably the first step towards empowerment and this may lead to the holistic empowerment of the women

Table 4.15

You Keep in Touch with the Councillors or Official of the Municipal Council

Category	Respon-dent	Through road side meetings or chance encounter		Through fixed periodic rounds of the officials		Through association at festivals of female events		Through social work		Any other place specify	
		No.	%	No.	%	No.	%	No.	%	No.	%
Officials	Male	4	11.1	28	82.4	2	5.8	-	-	-	-
	Female	6	16.6	30	83.4	-	-	-	-	-	-
General Public	Male	5	2.6	122	64.8	2	1.0	50	26.6	2	1.0
	Female	10	8.9	72	64.2	2	1.7	28	22.3	10	8.9

Table 4.15 reveals that 80 percent male and female officials kept in touch with the councillors or officials of municipal council through fixed periodic rounds. 11.1 percent male officials said that they had road side meetings with them, 16.6 percent females also reiterated the fact. Among the general public 64 percent males and females said that they also met the councillors or officials of the council on the fixed periodic rounds of the officials. 26 percent said that through communal meetings they met the councillors of the municipality. A small number of respondents said that they met them on the roads or at festivals. Few of them had not given any category. It was found that if councillors had more contact with the community they represent, their image would be improved. But when the researcher probed the respondents lesser people will go specially and meet the councilor or officials of the municipal council. The reason was that the councillors did not have any permanent office where they listen to the grievances of people. There should be some office where the councillors pay attention to the problems

of the people and some time limit should be there in which they listen to them so that people do not disturb them at their homes.

Table 4.16
Take Help of the Municipal Councillors in Getting their Demands Fulfilled by the Officials

Category	Respondent	Very often		Sometimes		Rarely	
		No.	%	No.	%	No.	%
Officials	Male	4	11.8	26	76.4	4	11.8
	Female	2	5.5	22	61.1	12	33.4
General Public	Male	107	56.9	42	22.3	39	20.8
	Female	22	19.6	65	58.1	25	22.3

As in Table 4.16 also, the respondents said that they sometimes take help of the municipal councillors in getting their demands fulfilled. As in Table 4.15 also we had discussed that the respondents did not go specially to meet the officials. Only when they were on periodic rounds, did they tell them about their problems. As in table 4.16, few respondents said that rarely did they take help of the municipal councillors in getting their demands fulfilled by the officials.

Table 4.17
Women Councillors work more Efficiently

Category	Respondent	Yes		No	
		No.	%	No.	%
Officials	Male	32	94.1	2	5.9
	Female	36	100	-	-
General Public	Male	112	59.5	76	40.5
	Female	90	40.5	22	19.6

It is clear from table 4.17 that the women councillors work more efficiently. In officials 94.1 percent males and 100 percent females believed that the women worked more efficiently. When the same question was asked to the general public 59.5 percent males and 80.4 percent females were of the view that the women councillors were now able to solve their problems and work more efficiently. Only 48.5 percent males and 19.6 percent females thought that the

women were not as efficient as men. It has been found that persons who have been in public life and other institutions such as trade-unions, cooperatives, mahila mandals, women's collectives and other registered societies are more easily absorbed into the political arena. However, the number of women in these institutions/organisations is low. Prior organisational experience can give women the confidence and ability to perform. After reservation policy, it was found that women work more independently and try to understand their rights. The status of women was also improving in society.

Table 4.18
Political Interference in the Decision Making of Councilor

Category	Respondent	Yes		No		No opinion	
		No.	%	No.	%	No.	%
Officials	Male	5	14.7	24	70.6	5	14.7
	Female	4	11.7	21	58.4	11	30.5
General Public	Male	60	31.9	90	47.8	38	20.3
	Female	29	25.8	68	60.8	15	13.4

Table 4.18 reveals that among officials 70.6 percent males and 58.4 percent females said that there was no political interference in the decision making of councillors. In the general public, 47.8 percent males and 60.8 percent females said that there was no political interference. But when the researcher probed from the councillors they said there was a political interference in their decision-making. Each and every councilor supports one party or another in a hidden manner. They can't take their own decisions as there are many formalities to get the work done. Women's decision-making is prevented due to party interference. This inhibits them from fully exercising their leadership. Political parties do not want to transfer control to women and are reluctant to invest in women as candidates fearing that they do not have the capacity to draw votes, and finally they do not see women as having financial credibility to compete with male contestants. In such circumstances, women who do occupy positions in politics, either through support from political parties or through reservation, do not find the space to participate fully without interference. The councillors also had some limitations in which they had to work. In general public also 31.9 percent

males and 25.8 percent females thought that there was a political interference in their decisions.

In conclusion, 100 percent female councillors believed that the reservation policy has helped women to bring their causes/issues to the fore, not only at the social but also at policy making level. Maximum male respondents also believe that the 74th Constitutional Amendment has helped women to improve their situation. After reservation policy, it was found that women work more independently and try to understand their rights. The status of women seemed to be improving in the society, but lot of sensitization toward women's issues was also observed.

Women councillors were of the view that there were political interferences in their decision-making in resolving the local issues and they were aware of their power and functions to some extent. It is true that first time elected respondents were not aware of their rights properly. Prior organisational experience can give them confidence and ability to perform. It was observed by the researcher that political awareness and participation seem to be too low among the respondents. Most male and female respondents take women representation in a very positive way. 100% male and female respondents said that they attended all the meetings of councils/corporation regularly. With the help of these meetings they became aware about the functioning of the council, their effective role in society, and they also came to know about the measures to overcome people's problems. 75 percent male respondents believed that the work taken up by women members is done efficiently. A large number of respondents were of the view that even after reservation power was generally with higher caste/classes, they believed that power played a very important role, since the power was with the higher caste/classes they got their work done immediately without any problem. Many of the respondents said that the grant-in-aid given by the government to their localities was not sufficient to get the different works done by them to improve the status of their locality. It was clear from the analysis that if they involve local people it becomes easy for them to sort out their problems. The grassroots women movement of today from the earlier movements for women's rights is because of the rise of separate organisations for women at the grassroots and

the mass based participation of poor women. The number of Mahila Mandals and/or Sanghas (women's collectives) with or without the help of the government have grown tremendously in the last four or five decades. So, it may be said that women are coming together under one platform for societal issues as well as problems specifically related to women.

CHAPTER-V

POLITICAL PARTICIPATION AND ELECTED WOMEN REPRESENTATIVES

The Constitution of India is based on the principles of equality and guarantees equality before law and equal protection to all its citizens. It not only guarantees fundamental rights and freedoms, but also prohibits discrimination on the basis of religion, race, caste, sex, and place of birth. However, these rights have remained dejure and have not been translated into de facto rights. As such, women have been denied social, economic, civil and political rights in many spheres. An important area where women have been inadequately represented is in the political sphere. Articles 325 and 326 of the Constitution of India guarantees political equality, equal right to participation in political activities and right to vote respectively. While the latter has been accessed, exercised and enjoyed by a large number of women, the former i.e., right to equal political participation is still a distant dream. Lack of space for participation in political bodies has not only resulted in their presence in meager numbers in these

decision making bodies but also in the neglect of their issues and experiences in policy making.[171]

Women's participation in politics and in the policy making sphere has increased significantly over the years throughout the world. More and more women whose inherent potential was long subdued are finally stepping out of their domestic confinement and venturing into the traditionally male dominated realm of politics. The term 'politics' as universally accepted denotes 'an exercise of power' wielded to make policies, take decisions and ensure an effective control over the governmental machinery. But in recent years, women all over the world have managed to induct into the political fold issues like rape, sexual harassment, violence against women etc. by drawing the attention of official agencies and arousing public consciousness. For example, in the USA women popularized the slogan 'personal is political' and vehemently (passionately) opposed the discrimination between public affairs and private issues of women like violence, rape etc. problems that had long been considered of a private nature and where women were expected to be discreet and secretive.[172]

Women's political participation and representation at decision –making level are two different issues. Participation is necessary, but an insufficient condition for representation, because representation does not flow automatically from participation. Women all over the world have participated widely in political movements in times of crisis but, once the crisis is over, they are relegated again to the domestic arena. Women's active participation in local bodies is creating a paradigm. The buzz word today is "Women can do it" which is proved very emphatically by various luminaries in different walks of life.

Empowerment is a process that enhances the ability of disadvantaged (power less) individuals and groups to challenge and change (in their favor) existing power relationship that place them in subordinate economic, social and

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171 Mohan, Shantha, Ruth Manorama, Geetha Devi Papanna, & Martha Pushpa Rani, "Baseline Report-Women and Political Participation in India", Prepared by NIAS et al. and Coordinated by IWRAW Asia Pacific, Advanced Unedited Version, p.1.

172 Madhok, Alaka, "Women in Public Life", Yojana, Vol.38, No.24, January 15, 1995, p.18.

political positions. In this context the reservation of women has empowered women in great numbers, especially at the grass root level. Although women have taken an unprecedented active role in the political events around the world in the last decade, their participation in politics and governance continues to be limited. They continue to be relegated to the backseat of politics and remain unable to meaningfully influence policy and decision – making notwithstanding their roles as legislators, chief executives and top administrators.

5.1 HINDERING FACTORS

Several factors affect women's participation in politics.[173]

1. Attitudinal, Cultural and Structural Barriers

In most countries, women are perceived to have 'primary' responsibilities as wives and mothers, yet, out of sheer economic necessity, women also go out to join the employment market. Societal perception regarding the traditional division of labour, where women are bound to perform certain functions provide difficulties for women not only in entering the political sphere but also gaining credibility within, Moreover, politics is still seen as a no- woman's land and that the 'political space' still belongs to the men.

Negative perceptions of the political and parliamentary process: Women who have taken the challenge of political life have found them vulnerable and subjected to various forms of violence. The stigma of politics as 'dirty' where political scandal and intrigue pervade the political atmosphere proves a major turn–off for most women.

2. Political Factors

The nature of politics is an important factor for the inclusion or exclusion of women in politics. This conception of politics restricts political activity only in public arena and the private sphere of family life is rendered as a political. This public-private dichotomy in traditional definition of politics is used to exclude women from public political sphere and even when women are brought into

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[173] Ganeshmurthy, V.S, "Empowerment of India-Socio-Economic and Political", New Century Publications, New Delhi, India, 2008, p.85.

politics they are entered as mothers and wives. Male domination of politics, political parties and culture of formal political structures is another factor that hinders women's political participation. Often male dominated political parties have a male perspective on issues of national importance that disillusions women as their perspective is often ignored and not reflected in the politics of their parties. Also women are usually not elected at the position of power within party structures because of gender biases of male leadership. Meetings of councils or parliamentary sessions are held in odd timings conflicting with women's domestic responsibilities. The larger democratic framework and level of democratization also impact women's political participation. Secular democracies in Europe and also in some of the developing countries have created relatively more space for women's participation in politics as compared to countries where religious orthodoxy has been shaping politics and democracy.

3. Economic Factors

Politics is increasingly becoming commercialized. More and more money is needed to participate in politics. Women lack access to and ownership of productive resource, limiting the scope of their political work.

4. Lack of Social Capital and Political Capacities

Women often lack social capital because they are often not head of communities, tribes or kinship groups, resulting in the absence of constituency base for them and means of political participation such as political skills, economic resources, education, training and access to information.[174]

5. Media

Intense media scrutiny given to women legislators and uncalled–for portrayal of women by media. Access to technology–lack of access to new communication and information technologies deter women from participating in politics.

6. Poverty

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[174] Bari,Farzana, "Women's Political Participation: Issues and Challenges", Papers on Expert Group Meeting Enhancing Participation of Women in Development through an Enabling Environment, No.12, 3 Nov, 2005, p3-4.

Women become increasingly concerned with earning a daily living rather than following any specific political agenda. Structure and agenda of political parties–many political parties do not easily accept or promote women in their echelons. Taking–off from the factors affecting women's participation are certain targets set in governments which can aid them in addressing the imbalance in the representation of men and women in politics:

- Governments' commitment in exerting all means possible to achieve the UN's 30 per cent target of representation of women politics.
- Governments' setting of a system of monitoring and evaluation of women's participation in politics and decision making.
- Development of structures and system that allow more opportunities for the participation and representation of women in politics.
- Making funds accessible to women and persons from marginalized sectors who want to participate in politics.
- Instituting measures that would eliminate structural constraints and ensure a safe and violence–free environment for all women aspiring for public office.
- Provision of gender–sensitive training for 'women candidates for public office and giving them access to new information and communication technologies.[175]

5.2 POLITICAL PARTICIPATION AND DECISION-MAKING

This section assesses the major issues in the study of equal participation of women and men, the arguments for claims of equality between them and women's mobilizing strategies at various levels. It concludes by suggesting that globalization is changing the terms of political participation and creating new possibilities of mobilization for women. Major Issues in the study of equal participation in decision-making processes theoretically; political participation has a long genealogy. Like most concepts that are used today, it is an unfolding concept. Women remain under-represented in governance and politics, although no legal impediments hinder their participation in the political process. A "Times of India" report (February 1998) corroborates "domestic responsibilities, lack of financial clout, rising criminalization of politics and the threat of character

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[175] Ganeshmurthy, op.cit. p.86-87.

assassination" are making it increasingly difficult for women to be part of the political framework. Moreover, women politicians point out that even within the political parties, women are rarely found in leadership positions. In fact, "women candidates are usually fielded from 'losing' constituencies where the party does not want to 'waste' a male candidate". The centralized system of distribution of seats in mass political parties helps in this context. A party's concern with levels of representation of certain groups within its ranks, and consequences for legitimacy of the party among the under-represented groups might be the motive for including women[176].

There are two broad positions on political participation:

- **Participation is Good in Itself** – it creates the stake people have in society; it legitimizes decisions that are taken in the name of people in society; it allows individuals to relate to each other as participants in a common cause; it educates in a civic culture which is crucial for the stability of the polity. Participatory politics allows for claims to be made against the state–freedom of speech, movement, association, the body of human rights today could be said to have evolved in response to the needs of participatory politics. From Rousseau to Marx, there is a strain of thought that focuses on participation as a marker of a good and unalienated society, in which citizens have control over not only their representatives, but also on the political agendas set by the state and its institutions.
- **Participation is Destabilizing** – Participation has been regarded as problematic. It brings into public discourse voices that are less commonly heard – racism, sexism and ethnic cleansing have all been articulated in the public sphere and legitimized through the language of participation and of fundamental rights of speech, movement and association. Participation needs to be framed within representative institutions where the voice of reason can be better heard.

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[176] Online women in politics.org India: Class, Caste and Gender-Women in Parliament in India. http://www.idea.int/women/parl/studies4a.html.

Historically, participation thus has been a language of both inclusion and exclusion; of a vibrant civil society as well as of a dysfunctional politics. In current times, especially in the post-Cold War global society, political participation is seen in positive terms. There has been a proliferation of both social movements and civic organizations which have paralleled a relative decline of interest in traditional modes of participation through political parties. Mobilization of women into political life is a key strategy for increasing the number of women in decision-making processes and institutions. Political mobilization allows for interests to be articulated, meanings to be challenged and refashioned and claims to be made against the state and governance institutions. Women have participated in political movements as well as institutions and bodies related to government, the civil service, police and the judiciary.

5.3 WOMEN'S ENGAGEMENT CAN BE REVIEWED IN THREE DIFFERENT FIELDS

- **Participation in Political Institutions** - women have engaged with political institutions by participating in bureaucracies, policy-making bodies and representative organizations. In strategizing for this, scholars and activists have argued for quotas for women in political institutions in order to make women more visible and audible in political processes.
- **Participation in the Informal and Formal Sectors and Political Spaces** – women's movements, human rights groups, functional lobbying groups such as the Self-employed Women's Association (SEWA) and Women in Informal Employment: Globalizing and Organizing (WIEGO). These groups have lobbied governance institutions at all levels from the outside. The focus has been both the protection of their members as well as lobbying for shifts in state policy.
- **Political and Knowledge Networks** - academic and research groups and bodies that feed into policy institutions as well as debates. These are networks that have outlined and promoted equality discourses in different contexts and has worked for these to be translated or gender mainstreamed into policy. For example, gender budget groups in many

countries have done useful work in pointing out the male bias against working women in economic accounting and the impact of this bias on economic policy making and on the lives of both men and women.[177]

5.4 STRATEGIES FOR WOMEN'S POLITICAL PARTICIPATION

1. Quotas

Gender quotas emerged as a global fast tract strategy to redress the historic exclusion of women from the formal arena of politics. Over the last half of the 20th Century, many countries have instituted gender quotas either voluntarily or through legislation. The gender quota is marred with discursive controversy. Without debating the two distinct opposing views, this section summarizes some of the issues highlighted in comparative studies on gender quotas. There is a clear consensus in literature that gender quota is an effective tool in addressing women's exclusion and ensuring their presence in the formal structure of politics. However, the controversy starts around the vital question as to what extent women's presence in political structures has led to an effective mainstreaming of gender concerns in politics. This has raised issues on the nature and modalities of gender quotas and its limitation to empower women in politics.

Gender quotas are instituted within the context of gender disparities, which are structural and systemic. Without addressing the structural constraints to women's political exclusion, their inclusion through gender quota cannot lead to an effective representation. Women who lack civil and economic rights are unable to exercise their political rights fully. The gender quotas, therefore, need to be linked with the social and economic redistributive justice in the society. Gender quotas are also riddled with essentialist assumptions of women as a distinct group with a distinct perspective and the universalisation of women as a category. Women are not a homogeneous group. They are divided along the line of class, ethnicity, religion and rural/urban background. The domination of elite women in political structures due to state quotas calls for locating the gender quota within the framework of diversity and difference to ensure women's political

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[177] Rai, M Shirin, "Equal Participation of Women and Men in Decision-Making Processes, with Particular Emphasis on Political Participation and Leadership", DAW (Division for the Advancement of Women) Background Paper, 24-27 October 2005, Addis Ababa, Ethiopia.

empowerment. The gender gap in politics cannot be redressed simply by bringing more women in the system. It is also a policy and outcome issue, which cannot be addressed unless supportive mechanisms are put in place and provided with an enabling environment to work effectively. This makes the nature and process of quota systems central to an affirmative action measure. Experience shows that quota modalities must be direct, empowering and enable women to develop their constituency. Lastly, the wider context of politics and democracy is equally important to determine the success of gender quota. Quota debates are globally located within the framework of liberal democracy and citizenship. The extension of citizenship to all, irrespective of their color, creed and gender, has become the basis of modern liberal democracies. In the elite form of representative democracy being practiced in many countries, the electorates are not free to exercise their right to vote. Voting behavior of the large majority of electorate continues to be determined by primordial loyalties and patriarchal relations. Within this political context when gender quotas are instituted, they do not necessarily bring gender equality because this is a way some of these states negotiate with modernity and pluralism by bringing marginalized to the mainstream on the terms of male patriarchal elite. When women enter through quotas in politics on these terms, they are unable to transcend the public-private divide and are compelled to do politics only in the public arena. Women in politics have failed to make family a part of public arena, despite the fact that when they enter public space of politics they do not cease to be private individuals. My contention is that within this patriarchal context of modern democracies when women enter politics through gender quotas, they are unable to transform the sexual politics in the state institutions. Rather, they are forced to play on male terms. Therefore, it is concluded that without the transformation of the wider politics, gender quotas cannot lead to women's political empowerment.[178]

2. Networking of Women Politicians

[178] Bari, op.cit., p.6.

There is an extensive documentation on experiences of collective power through networking. A majority of women who entered local government were first time entrants in local politics. They had no prior affiliation with political parties, women's groups or civil society organizations. They also lacked political understanding of Local Government Ordinance/System. Women councillors across the three tiers of local government faced similar institutional and social constraints to perform their roles effectively despite differences among them along the lines of class, rural/urban divide and political affiliations. They shared the commonality of experience of patriarchal resistance they met from male members of district, Tehsil and union councils. The way male members ignored women councillors, treated them with contempt, denied them development funds and expected them to confine themselves only to women's issues and created a strong oppositional consciousness among women councillors. This resulted into increased awareness among them of their own gender identities as women. They were able to clearly see the interconnection between public and private patriarchy. Their gender consciousness, which has evolved not necessarily within any feminist framework, has brought them together as women. They realized that a lot of the problems/constraints they faced as councillors in order to perform their political role more effectively is primarily due to their gender identity as women.[179]

From the field of politics, the researcher would like to share that many women councillors enter politics only because the male candidates do not want that the seat should go to some other person and for that they ask their wives or some female relative to fight elections. This is probably the main reason that women councillors don't know much regarding their political responsibility, and it further hampers her active participation in her work. Most of the work and functions are performed by husbands and they remain 'puppets' in their hands.

3. Education and Economic Empowerment is the Route to Power

To be able to participate in decision-making, women have to be educated and economically empowered. The government is trying to achieve this through

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[179] Ibid, p.7.

its various interventions like Sarva Siksha Abhiyan, Mahila Samakhya, Swayamsiddha, access to micro-credit, formation of self-help groups and the Support to Training and Employment Programme. The emergence of women's self-help groups and their consolidation into confederations has enabled several million women across the country to access micro-credit and micro-finance and to engage in productive and economically viable income-generating activities. Recent initiatives have been taken to amend the Hindu Succession Act to provide for equal rights to daughters in ancestral property, and launching the National Rural Employment Guarantee Programme which provides for at least 100 days of employment every year at minimum wages for at least one able-bodied person in every household and reserves at least one third of the jobs for women. This has been legalized by passing an Act in Parliament. The state governments also have their own programmes with many success stories. To cite one, the Women's Development Programme run by the state government of Rajasthan in partnership with a voluntary agency has put women on the path to playing more central roles in decision-making. It has enabled the evolution of women's collectives under the leadership of the sathin; the grassroot worker at the village level. A significant achievement was the entry of women in village forums along with men. In addition, women's forums were initiated at the village level to present women's perspectives in taking up issues of justice and development, governance and social issues, including participation in the Panchayati Raj (local government) institutions. Thus, it has enabled women to become active participants in the process of planning and decision-making at the village and macro levels. The planning process in the country had recognized the fact that the process of development had not given a fair share to both the genders equally and various socio-economic indicators point towards an adverse status for women vis-á-vis men. And in the last two decades there has been an explicit strategy to tackle gender related issues in a systematic manner by introducing an element of gender sensitivity in the allocation of resources for women by identifying women beneficiary- oriented schemes of various sectors, propagating a Women's Component Plan (WCP) to ensure not less that 30 per cent of the

funds or benefits flow to women as well as encouraging gender budgeting to be applied in all sectors. The Approach Paper to the Eleventh Plan specifically states that "gender equity requires adequate provisions to be made in policies and schemes across ministries and departments. It also entails strict adherence to gender budgeting across the board".[180]

4. Family Support

Women receive minimal support from their families. Despite the difficulties, women have made inroads to public life mainly due to the so-called "male equivalence or kinship link". The assumption here is that women access political life with the support, backing and contacts of the family, in particular that of the husband. However, others point out that "male equivalence" is an inadequate conceptual framework. First because it is the public sphere (e.g. state institutions, press, and political discourse) that has to be negotiated if the family decision to put forward a woman in politics is to succeed; it is not a private, but a public matter. Second, in many cases the husbands do not support the candidature of the wife at all. It is the pressure of party political bosses that forces the issue in many cases. The nature of this support tends to be in the form of encouragement to run for elections but rarely does it extend to helping them fulfill their responsibilities as elected representatives by taking the burden of domestic work off them. Usually women elected officials get help from their husbands in the form of their initial contacts and encouragement to join politics. But they do not receive any help in their domestic work from their husband. They want that the women complete her chores and then do their official work. That is the main reason that the women are not properly aware about the politics and are not able to give much time for making plans, joining party meetings or thinking about the welfare of society. The men want that once the women win the elections, they should not be involved in the politics and remain in the private sphere which is still regarded as their first priority.

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[180] Chowdhary, Renuka, MP, India, "Strategies to Overcome Barriers Preventing Women's Equal Participation in Decision-Making", 1st Commonwealth Women Parliamentarians Conference, New Delhi, India, 4th Session - 24 September 2007.

5. In-Laws Support

Resistance from in-laws proves to be another major detriment for women participating in political activities. In fact, their work often proves to be a source of tension once they assume office. Sometimes, support from in-laws is purely for the women getting elected but not to carry out her duties. The primary motivation in supporting her getting elected is to ensure that the seat does not go elsewhere and so as to retain power within the family/party. There are many examples how women may be encouraged to join politics for the wrong reasons, which has resulted in nullifying the recognition of women as leaders and her right to participate in political activities. It also provides the clearest instance of how despite the entire village seeing a woman as fit to be their elected representative, her family could not view her in this new light and still expected her to stay at home.

6. Community Support

Community support is an important factor in promoting women's participation. Community support is very essential to stand in the community. If women work for the welfare of the people they are surely to be appreciated. In the olden days, women were limited to the household. Even today people do not accept women in power and that's why many problems arise in the communities. Support of the community is as important as that of the family and the two need to go together. This support ideally should be there from the beginning.

5.5 EVOLUTION OF WOMEN'S PARTICIPATION IN POLITICAL ACTIVITIES

The roots of women's participation in politics can be traced back to the nineteenth century reform movement. This movement emerged as a result of the conflict between the Indian bourgeoisies, trying to wrest control from the British. This class made attempts to reform it, mainly by campaigning against caste, polytheism, idolatry, animism, purdha, child marriage, and sati etc., perceived as elements of primitive identity. Raja Ram Mohan Roy focused on two issues, namely women's education and abolition of sati. In the early 1850s, a campaign on widow remarriage was launched resulting in the passage of a Bill in 1856,

which allowed widow remarriage. This Bill though it helped the situation of widows, denied them the right to their husbands' or his family's properties. Several eminent women reformers participated in this movement as well as in the religious reform movement of this period. Pundit Ramabai, Manorama Majumdar, Sarala Debi Goshal who started Bharata Stree Mahamandal for the education of women, Swarna Kumari Debi who started the women's organization Sakhi Samiti in 1886 for widows are a few examples. These activities gave momentum to women's participation in public spaces, which paved the way for their entry into the independence struggle. Swarna Kumari Debi, one of the two delegates elected from Bengal to represent the State at the 1890 Congress session is a case in point.[181]

5.6 WOMEN IN INDEPENDENT INDIA

Though the foundation for political participation of women was laid down during the nationalist movement, there was no follow up or concerted effort to broaden the political base by incorporating women into political processes after independence. The space for women in the political arena has declined since independence and their participation in politics has been limited to family connections rather than convictions and commitment. Women have been promoted to political positions only when there were no other male members available to continue the family's distinctive place and thus, as a device to perpetuate the privilege of the family. By putting women in these positions, the family could still have control over the powers rested in the office. The framers of the Constitution perhaps believed that law would lead to social change and bring about equality between the sexes. Yet inequality and discrimination continues to persist in all spheres of public and private life. This is quite evident from the fact that the participation of women in politics and in other decision-making bodies after attaining independence is very limited. Given this situation, the State has to take some corrective actions to ensure that women participate equally in the political sphere. Also, it is imperative to adopt certain affirmative action to eliminate the existing discrimination to ensure political equality as guaranteed in

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181 Shantha, Manorama, Papanna and Pushpa Rani, op.cit. p.5.

the Constitution. The government of India, noting the low participation of women in politics; acknowledging the recommendations of the Committee for Status of Women Report, 1974; and drawing from the pioneering experience of Karnataka which provided reservation for women in its three tier Panchayati Raj system (institutions of local self governance) in the year 1983; adopted an affirmative action for providing reservation for women in these institutions in the year 1993. The 73rd Constitutional Amendment Act introduced not less than 33 per cent reservation for women in the Panchayati Raj institutions in the rural areas. Similarly, the 74th Constitutional Amendment Act introduced similar reservation for women in Nagar Palika and Municipalities in towns and urban areas. With these Constitutional Amendments, over three million women are now actively participating in shaping the policies and programs of the country, though only at the local levels of governance. However, such affirmative action is lacking in the higher echelons of governance at the State and Central levels.

A psychology of fair sex's weakness perhaps desists–the managers of political parties from political parties from providing women adequate representation in the management of the political parities.[182] Women play a dual role in politics as voters and political representatives. On the voting front, though adults franchise was granted in 1937, it was the progressive spirit that pervaded the making of the constitution that made it a reality. The constitution of India guarantees equal rights to men and women as voters and citizens. Generally in India registration and participation of women as contestants is less than that of men. In the recent past, records show that there has been an increase in the percentage of women who vote. Such participation is also contingent on the mobilization efforts made by political parties, NGOs, action groups and the general awareness among the community of the importance of women exercising their franchise. Again, a note of caution is required, lest it be assumed that political participation always indicates political awareness on the part of the

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[182] Bora, Neeta and M.P.Dube, "Social Justice and Women in India", An Article of S.K.Chaturvedi, "Women Participation in Political Process", Swaraj Prakashan, 1999, p.127.

woman voters. Usually however, countries that do hold regular elections show an improved recognition of women as a political constituency and parties and candidates tend to adopt pro-women stances and appeal specifically to women's votes, especially at the time of elections. This becomes very evident when we look at consecutive elections in the Indian context, wherein there is a growing consciousness of the need to woo the woman voter and the need to pay attention to the needs and issues of women in the election manifestoes of political parties'.[183]

The limited nature of female participation and representation in national decision making institutions has important consequences for women and for the legitimacy of the institutions. Where women constitute half the population in a political system which supports equality and where both women and men are legally eligible for political office, women's participation should be equal to that of men. If this is not the case, it signifies deep flaws within the political system. Representation is not only a means of ensuring individual participation. It is also the responsibility of the representatives to act on behalf of the constituents, including women, who elected them and reflect their ideas and aspirations. Women's disproportionate absence from the political process would mean that the concerns of half the population cannot be sufficiently attended to or acted upon as it denies their viewpoint sufficient opportunity to be integrated in the political system.[184]

5.7 WOMEN IN PARLIAMENT (GLOBAL PERSPECTIVE)

The trend in terms of women's representation over the past decade has been one of gradual but steady progress. In 1975, at the time of the First World Conference on Women in Mexico City, women accounted for 10.9 per cent of MPs worldwide. Ten years later, in 1985, women's representation had increased by only 1 percentage point, to an average 12 per cent. In 1995, the number of

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183 http://onlineministries.creighton.edu/CollaborativeMinistry/NESRC/Pranami/women20in%20 legislatue.doc., "Women in Electoral Process of India-Under Representation in Decision Making Process", p.1.

184 Subramanian,Malathi, "Political Participation and Representation of Women in Indian Politics", Human Rights, Gender & Environment, University of Delhi, http://web.du.ac.in/course/material/ug/ba/hrge/08.pdf, 2008, p.1.

women had actually decreased to 11.6 per cent but a new impetus for women's participation in decision-making found expression at the Fourth World Conference on Women, held in Beijing in 1995, and the adoption of the Beijing Platform for Action (BPFA). By 2000, the number of women in Parliaments had increased to 13.4 per cent of parliamentarians in the lower houses of Parliament. In October 2005, a new global high was reached, as 16.2 per cent of the members of lower or single houses of parliament were women, and 14.8 per cent in upper houses, bringing an overall total average of 16.0 per cent in all parliaments. While steady, the progress has been slow. If current incremental rates continue, it will not be until 2025 that an average of 30 per cent will be reached, and not until 2040 that parity will be achieved. In October 2005, a new global high was reached, as 16.2 per cent of the members of lower or single houses of Parliament were women, and 14.8 per cent in upper houses, bringing an overall total average of 16.0 per cent in all Parliaments. While steady, the progress has been slow. If current incremental rates continue, it will not be until 2025 that an average of 30 per cent will be reached, and not until 2040 that parity will be achieved.[185] They continue to be in a minority in National Parliament. As per figures compiled recently by the IPU, women constitute only 7.1 per cent of the total MPs (as on 30/4/2007). Data region wise shows a large variation with almost equal participation of women and men in Nordic Countries (41.7 per cent) to just 8.8 per cent in the Arab states. In the other parts of the world, the proportion of women MPs is more or less the same, varying between 15 to 20 per cent.[186]

Table 5.1
Women's Participation in Decision-Making Bodies
(Global Perspective) Women in Parliament 1945-2005

	1945	1955	1965	1975	1985	1995	2000	2005
Number of parliaments	26	61	94	115	136	176	177	187
% women representatives	3.0	7.5	8.1	10.9	12.0	11.6	13.4	16.2

185 IPU (Inter Parliamentary Union), "The Participation of Women and Men in Decision-Making: The Parliamentary Dimension", Background Paper, 24-27 October 2005, Addis Ababa, Ethiopia, p.2.

186 Chowdhary, Loc.cit.

(lower house or unicameral)								
% women representatives (upper house	2.2	7.7	9.3	10.5	12.7	9.4	10.7	14.8

Source: IPU, 2005. Women in Politics: 1945-2005.Information kit. http://www.ipu.org/english/surveys.

5.8 PARTIES UNFAIR TO FAIR SEX (INDIA)

In Indian politics women continue to be an "extinct species". At least that's what the agendas of all major political parties in the country reveal. The first phase of Lok Sabha elections were on April 16 and women candidates were barely to be found on the contestants' lists. Even principal parties like the congress and the BJP, despite their vociferous commitment to 33 per cent reservation for women in Parliament and state legislature, have not dared to field many from the fair sex for forthcoming elections. That's one area where the two parties seem to agree notwithstanding their otherwise bitter political differences.

Both parties have fielded 71 women each for polls in six major states in the country. The Congress has given tickets to 71 women out of the total 717 LS seats while the BJP has nominated 71 women out of 639 candidates. The percentage representation the Congress and the BJP have given to women is 9.9 and 11.11 respectively, a far cry from the promise of 33 per cent reservation in political power the two parties have made to women. The state of affairs in New Delhi is the most symbolic of this anti-women mentality. Here, both parties have fielded just one woman each out of seven LS constituencies. Interestingly both congress' Krishna Tirath and BJPs Meera Kanwaria have been nominated from the same LS segment of Northwest. Neither of the two parties have trusted women to face a man in any parliamentary constituency in the capital. That explains the fact that women's presence in the LS has never crossed the mark of 9.02 per cent of its total strength. Now picture this men make up 51.73 per cent of India's population. In the 2004 Lok Sabha pools, they comprised 55.8 per cent of all voters. Yet 91 per cent of the Lok Sabha elected representatives and 91.4 per cent of the Rajya Sabha's elected representatives are males. If that is less, nearly 34 ministers of state are men and 30 out of 32 cabinet ministers are also

men. But despite near equal representation of women and men in population and electorate strength, only 9.2 per cent of the Lok Sabha elected representatives and 8.6 per cent of the RS elected representatives are women. Only six ministers of state are women while 2 out of 32 cabinet ministers are women. This being the scenario, it seems unlikely that the long standing dream of women's groups to ensure 33 per cent reservation for the fair sex in parliament will be realized any time soon.

"A share for women in the legislatures is imperative for women's empowerment. It is critical to enhance the capacity of women to fight elections, reduce or remove the preventive barriers and to introduce quotas that can enhance the participation of women in the state and national elections", says Ranjana Kumari of Women Power Connect (WPC), a group of 700 women organizations and individuals.[187]

Since independence, due to the exercise of their franchise, Indian women have been exposed to the political processes and are showing increasing awareness about not only lack of rights but also their utility. A majority of illiterate rural women are also politically sensitive and aware of the various issues confronting them. Women get easily mobilized in the political processes by the political parties who approach women very often for party issues and for short term goals by winning elections, but not for long term goals of bringing about changes and gender equality in political power sharing.

In all the elections held since independence, women had the voting rights. The percentage of seats won against the seats contested is showing a declining trend only because the number of women contesting elections has increased sharply. However, it may be seen that voting by women in all tiers of government has always been a feature of the Indian Polity since 1947.Due to the paternalistic family and male dominated political structures which do not provide space for women in decision making bodies, women constituted 3.1% of the total contestants in 1996 election and did not occupy more than 6.10% of the total seats in the state legislative assemblies and Parliament. The number of women contestants in Parliamentary elections has not increased significantly over the

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[187] Tandon, Aditi, "Parties Unfair to Fair Sex", Sunday Tribune, April 5, 2009.

years. Political parties are still reluctant to field women candidates at national level.

In the early days of the Indian republic, the number of women representatives was a mere 22, which was a lowly 4.4% of the total seats in the LS. The sixth LS in the year 1977 saw an all time of just 19 women representatives. The twelfth LS had 44 women i.e. 8.8% of the total.[188]

5.9 PARTICIPATION OF WOMEN IN THE PARLIAMENT–LOK SABHA (LOWER HOUSE) AND RAJYA SABHA (UPPER HOUSE)

Women are poorly represented at higher leadership levels. Even historically, it is observed that women's participation in positions of power in both houses of the Parliament has never exceeded 15 per cent of all seats. Table below presents the participation of women in the two houses of the Parliament.

Table 5.2
Participation of Women in the Rajya Sabha

Year	No. of Seats	No. of Women	No. of Women %
1990	245	24	9.8
1994	245	38	15.5
1996	245	20	8.2
1997	245	19	7.8
1998	245	19	7.8
1999	245	20	8.2
2000	245	22	9.0
2001	245	22	9.0
2002	245	25	10.2
2003	245	25	10.2
2004	245	28	11.4

Source: Rajya Sabha Secretariat.

In the Rajya Sabha, their proportion remains constant at about 8 percent of the total seats. The exception has been the 1994 elections wherein their

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188 Garg, Pranami, "Women in Electoral Process of India-Under Representation in Decision Making Process", North Eastern Social Research Centre, http://onlineministries.creighton.edu.,Guwahati, India, 18 Dec, 2007.

representation was at 15.5 percent. The Table shows that there is increase in the Representation of women after 2000, the trend after has been rising.

Table 5.3
Increase in the Share of Women Members of Parliament

	1996	1998	1999	2004
Total Constituencies	543	543	543	543
Total No. of women candidates	491	274	284	355
Total No. of women winners	40	43	49	45

Source: Gender Statistical report 2006-07.

As analyzed by the Prasad Leela Devi (1992) even as early as the 19th century Indian women had begun to appear on the national scene in public and political activities. Women were not only being accepted in public activity but were organizing themselves to fight for their rights in different walks of life.

Though women constitute nearly half of the population of the country, it was only after independence that efforts were made to promote women's participation in public life. Though the constitution of India provides for the government to make special provisions to safeguard the interest of women as detailed in article 15(3) and article 39, it has not made any provision for reservation for women in respect of jobs and political offices. However the 73rd and 74th constitutional Amendment Act mandated reservation of one third seats in the village block districts municipal elected bodies in India. As a consequence, women had not advanced much politically and economically. From the records available of the past 50 years, since independence, it is seen that the strength of women in the political field as reflected in State legislatures remained at an average of 3 percent to 5 percent of those elected. At the level of Parliament, the position of women members has varied between 5 to 7 percent.[189]

Table 5.4
State-wise No. of Women Candidates in Elections in 2004

State/Union Territory	No. of Women Candidates	No. of Women who

[189] Jorge, C. "State of Women in Urban Local Government India-Description of the Country,http:// www.unesap.org/huset/women/reports/India.pdf, 2002, p.8.

		Won
Andhra Pradesh	21	3
Arunachal Pradesh	0	0
Assam	6	0
Bihar	14	3
Goa	1	0
Gujarat	11	1
Haryana	8	1
Himachal Pradesh	2	1
Jammu & Kashmir	4	1
Karnataka	10	2
Kerala	15	2
Madhya Pradesh	30	2
Maharashtra	29	5
Manipur	1	0
Meghalaya	0	0
Mizoram	0	0
Nagaland	0	0
Orissa	9	2
Punjab	10	2
Rajasthan	17	2
Sikkim	0	0
Tamil Nadu	23	4
Tripura	0	0
Uttar Pradesh	61	7
West Bengal	34	4
Chhattisgarh	12	1
Jharkhand	13	1
Uttaranchal	5	0
Andaman & Nicobar Islands	1	0
Chandigarh	1	0
Dadra & Nagar Haveli	1	0
Daman & Diu	0	0
National Capital Territory Of Delhi	15	1
Lakshadweep	0	0
Total (All India	355	45

Source: www.eci.nic.in.

It is seen that women in large numbers have come out against atrocities on women, in defense of their traditional control over crucial resources, water,

forest, and land, mass literacy drives and other issues. They are also coming out in large numbers over ecological degradation, price rise or protests against police repression etc. while there is the increased participation in grass root political movements; it is not getting translated into a growing share of women in the formal political structure of the country.[190]

Amongst the several reasons for such a situation is the growing money power and muscle power required to contest even the smallest of elections in India, the intimidation, violence and slander that a women candidate has to face combined with the traditional male domination that seeks to keep her indoors. Narrow electoral arithmetic and the necessity of fielding a winning candidate makes most political parties shy away from fielding more than a token number of women candidates. And if they are fielded at all, kinship and affinity factors play a major role. It is very common to observe that the relatives of politician are promoted and supported to emerge as politicians.

Increasingly, women have stood for elections and got elected as members of State Legislative Assemblies and the Parliament. However, at the national level there is only one woman cabinet minister and 8 ministers of State in a cabinet of 70. There is only one women governor and one woman Chief Minister.[191]

Some studies of Parliamentary participation indicate that women members participate more actively in 'women's issues' – health, welfare, atrocities against women, crimes like dowry and violations of human rights. This participation is confined to the more articulate women. In issues such as defense, finance, politics, etc. their participation is relatively limited.

Table 5.5

Male-Female Representation in Selected State Assemblies

State	Latest year's for which data is available	Total	Male	Female	Percent Female
Andhra Pradesh	1999	294	266	28	9.52

190 IBN politics.com http://ibnlive.in.com/politics/electionstats/stateresult/2004/s08.html.

191 Jorge, op.cit.., p.9.

Arunachal Pradesh	1999	60	59	1	1.67
Assam	1996	122	116	6	4.92
Bihar	2000	70	61	19	5.86
Delhi	1998	70	61	9	12.86
Goa,Daman & DIU	1999	40	38	2	5.00
Gujarat	1998	182	178	4	2.20
Haryana	2000	90	86	4	4.44
Himachal Pradesh	1998	68	62	6	8.82
Jammu & Kashmir	1996	87	85	2	2.30
Karnataka	1999	224	218	6	2.68
Kerala	1996	140	127	13	9.29
Madhya Pradesh	1998	320	294	26	8.13
Maharashtra	1999	288	276	12	4.17
Manipur	2000	60	59	1	1.67
Meghalaya	1998	60	57	3	5.00
Mizoram	1998	40	40	0	0.00
Nagaland	1998	60	60	0	0.00
Orissa	2000	147	134	13	8.84
Pondicherry	1996	30	29	1	3.33
Punjab	1997	117	110	7	5.98
Rajasthan	1998	200	186	14	7.00
Sikkim	1999	32	31	1	3.13
Tamilnadu	1996	234	225	9	3.85
Tripura	1998	60	58	2	3.33
Uttar Pradesh	1996	424	404	20	4.72
West Bengal	1996	294	274	20	6.80
Andhra Pradesh	1999	294	266	28	9.52
Arunachal Pradesh	1999	60	59	1	1.67
Assam	1996	122	116	6	4.92

Source: Election Commission of India's Website (www.eci.gov.in).

Women's political representation at the state level as gauged by their membership in state legislatures is abysmally low. The latest data from the States show that Delhi (12.86 per cent) has the highest proportion of women members followed by Andhra Pradesh (9.52 percent) and Kerala (9.29 per cent). Other States with relatively high proportions of women in the State Assemblies include Orissa (8.84 per cent), Himachal Pradesh (8.82 per cent) and Madhya Pradesh (8.13 per cent). It is clear from the data that women's participation in the state legislatures is even lower than their participation in the Parliament and the reasons for the variation needs to be studied. What is clear however is that given

the situation as represented above, an affirmative state initiative is necessary to facilitate and enable women to participate at these levels of political action? In this context the 85th Amendment Bill seeking one-third reservation for women in the parliamentary and legislative seats becomes an extremely important possible alternative.[192]

Analysis of trends of women's participation to contest elections to the state legislatures indicates that there is a gender discrimination which is responsible for poor representation of women in India.

Women's role in decision making is one of the most important questions for Consideration in the movement for their empowerment. The 73rd and 74th Amendments (1992) to the Indian Constitution have served as a major breakthrough towards ensuring women's equal access and increased participation in political power structures. This Amendment provided for reservation of one third of seats for women at level of local governance in urban areas. There is also a one-third reservation for women for posts of chairpersons of these local bodies. This amendment has initiated a powerful strategy of affirmative action for providing the structural framework for women's participation in political decision-making and provided an opportunity to bring women to the forefront and centre of city development and develop new grass-root level leadership.

Table 5.6(a)
State-wise Data on Number of Urban Local Bodies in India
(as on October 2004)

Sr. No.	No. of State/UT	Number of Urban Local Bodies			
		Municipal Corporation	Municipal Council	Nagar Panchayat	Total
1	Andhra Pradesh	7	109	1	117
2	Arunachal Pradesh	-	-	-	-
3	Assam	1	28	54	83
4	Bihar	5	32	80	117
5	Chhattisgarh	10	28	72	110

192 Shantha, Manorama, Papanna & Pushpa Rani, op.cit., p.16.

6	**Delhi**	1	1	0	2
7	**Goa**	1	12	0	13
8	**Gujarat**	6	143	0	149
9	**Haryana**	1	24	43	68
10	**Himachal Pradesh**	1	20	28	49
11	**Jharkhand**	1	20	22	43
12	**Karnataka**	6	123	93	222
13	**Kerala**	5	53	0	58
14	**Madhya Pradesh**	14	48	48	110
15	**Maharashtra**	22	225	0	247
16	**Manipur**	220	7	20	27
17	**Meghalaya**				
18	**Mizoram**				
19	**Nagaland**	0	3	16	19
20	**Orissa**	2	35	66	103
21	**Punjab**	5	97	31	133
22	**Rajasthan**	3	11	169	183
23	**Sikkim**	0	0	8	8
24	**Tamilnadu**	6	151	0	157
25	**Tripura**	0	1	12	13
26	**Uttaranchal**	1	31	31	63
27	**Uttar Pradesh**	12	194	422	628
28	**West Bengal**	6	117	3	126
	Total	117	1513	1220	2850

There are about 1 million elected women representatives in Panchayats and Municipal Bodies in India. The following Table indicates women in local governments in India.

Table 5.6(b)
Number of Urban Local Bodies and Local Elected Representatives

State/Union Territory	Municipal Corporation	Municipal Council	Nagar Panchayat	Total
Andhra Pradesh	01 (395)	94 (2853)	15 (314)	116 (3542)
Assam	01	25 (353)	42 (204)	68 (557)
Bihar	06	70	93	169
Goa	-	13 (155)	-	13 (155)
Gujarat	06(468)	86 (2745)	60 (1260)	152 (4473)
Haryana	01	20	32	53 (1359)

Himachal Pradesh	01 (25)	20 (183)	20 (221)	49 (429)
Karnataka	06 (410)	122 (3196)	89 (1355)	214 (4961)
Kerala	05 (298)	53 (1597)	-	58 (1895)
Madhya Pradesh	02 (1067)	106 (2527)	283 (4537)	409 (8131)
Maharashtra	15 (1417)	228 (4901)	-	243 (6318)
Manipur	-	07	20	27
Orissa	02 (70)	29 (560)	72 (1056)	103 (1686)
Punjab	03	97	34	134 (1699)
Rajasthan	03	11	169	183 (4412)
Tamil Nadu	06 (480)	102 (3494)	611 (9794)	719 (13768)
Tripura	-	01	12	13
Uttar Pradesh	11 (841)	226 (5970)	444 (5518)	681 (12329)
West Bengal	06	112	4	122 (2706)
A&N Island	-	01	-	01
Chandigarh	01	-	-	01
Delhi	01	01	-	02 (134)
Pondicherry	-	05	-	05
Daman & Diu	-	02	-	02
Total	101	1430	2009	3540 (68554)

Notes: Figures in brackets indicate number of elected representatives.

1/3rd are women elected representatives in India.

After 1993, women's participation in local governments increased quite radically, with the enactment of the legislation providing 33 per cent reservation of seats for women in local bodies. The legislation and its implementation have added another level in political participation. The previous table indicates the total number of urban local bodies as well as elected representatives in India.[193]

5.10 EFFECTS OF WOMEN'S LOW POLITICAL PARTICIPATION

Women are marginalized in decision making and leadership by a variety of processes that begin in infancy. In most societies, women lack experience of decision making and leadership in the public arena because girls, in contrast to boys, are socialized to play passive roles and given little opportunity to make decisions or develop leadership skills outside the family context. In most traditional societies girls are kept largely within the confines of the household and

193 Jorge,loc.cit.

family where they are protected and taught to accept the decisions that others parents, teachers or brothers make on their behalf. As a result of this lack of experience in a public context, girls tend to lack self-confidence and skills needed to function effectively in positions of formal leadership. An added handicap for many is their lack of capacity due to discrimination in access to education and training: in most countries, women have higher levels of illiteracy and fewer years of schooling than men. This analysis of the reasons for women's exclusion from decision making and leadership suggests a number of strategies to work toward equal access for women to decision making and leadership. The Beijing Platform for Action also identifies several specific issues that need to be addressed, including socialization and negative stereotyping, which have kept decision making the domain of men. The Platform calls on actors to: create a gender balance in government and administration; integrate women into political parties; recognize that shared work and parental responsibilities promote women's increased participation in public life; promote gender balance within the UN system; work toward equality between women and men in the private sector; establish equal access for women to training; increase women's capacity to participate in decision-making and leadership; and increase women's participation in the electoral process and political activities. An essential step toward the more equal participation of women in decision-making and leadership is awareness-raising for men. Institutional cultures that are unfriendly to women are not usually the result of deliberate policies but the consequences of their development over time to meet the needs and situations of men, who have for so long dominated the public domain and who have different needs, priorities and concerns from women. Men need to become aware of the ways in which their assumptions, attitudes and behavior are gendered to reflect their own situation, exclude a woman's perspective and thus obstruct women's equal participation. Women and men together must then negotiate a new institutional setting that provides space for both groups.[194]

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194 Corner, Lorraine, "Women's Participation in Decision-Making and Leadership A Global Perspective", Regional Programme Adviser, UNIFEM E&SEA, Bangkok.

"…Status of women cannot be improved unless women are adequately represented in decision making bodies... The committee on the status of women in India in its report Towards Equality (1974) recommended 30 per cent reservation for women in decision making bodies." The government has acknowledged the need to increase the number of women in decision-making processes at all levels, as early as in 1976. As a first step to facilitate women's participation in politics, in 1993, it introduced 33 percent reservation for women in institutions of local governance through the 73rd and 74th Constitutional Amendments. It has also provided one-third reservation for women to the posts of Presidents and Vice Presidents in these institutions. While the government has succeeded in facilitating women's participation by providing for reservation at the lower levels of governance, it has failed to do so in passing the reservation Bill for women in the higher echelons of political institutions i.e., in the State Assemblies and the Parliament.

The Constitution of India, no doubt guarantees equal rights to participate in political activities and adult franchise. However, the prevailing value system, the private-public dichotomy and male dominance in political institutions restricts women from exercising and enjoying their rights. The lack of representation of women in decision-making positions results in women's agenda not getting reflected and addressed in policies and programmes.

Inadequate numbers of women in governance makes them vulnerable and voiceless. Women's self-confidence and esteem is affected in a predominantly male set up, as their male colleagues view them as being weak and ineffective. Cultural inhibitions restrict women in expressing their views and opinions openly in such an intimidating atmosphere. Even when women attempt to express their views, generally it is trivialized and ignored. The presence of women in large numbers would have created an enabling environment, as the mere strength of their numbers would have facilitated their effective participation. It would also encourage them to express their opinions and viewpoints and negotiate on them with their male counterparts.

The prevailing political environment of corruption, criminalization and communalization inhibit women from entering politics. In the ongoing study at NIAS (National Institute of Advanced Studies-Gender Studies Unit), Bangalore, it was observed that with the entry of women in the Panchayati Raj Institutions, as a result of the reservation policy for women, the overall atmosphere has visibly changed. There has been a considerable reduction in the incidence of corruption, due to the pressure exerted by them on their male colleagues in relation to transparency and accountability. While the overall use of money and muscle power and criminalization of politics has reduced, there has been an increase in the incidence of violence against women elected representatives and those in positions of power. This has been more as resistance to their entry into politics and a backlash against particularly articulate and strong women. Violence is used as a weapon to subdue and silence them. This reveals that the entry of women into political institutions have changed the atmosphere more positively and has made it more transparent and accountable. If affirmative action has a positive influence on the environment at the PRI level, it is all the more reason that the same would happen at the higher levels of governance.

The policy of 33 per cent reservation for women has been interpreted in such a manner that it restricts the scope for women to contest the elections. Men, who are officials, members of the political parties and the communities, define it to mean that women can contest only against the “reserved constituencies” and not against the constituencies categorized as ‘general’. This implies that the ‘general’ seats are exclusively meant for men. This deprives women of opportunities to contest against the general category despite having the potential and aspiration to do so. The lack of vibrant and supportive constituencies has adversely affected women’s participation in governance in large numbers. Where the constituency is aware and informed, they are able to influence and change the political climate and quality of governance.[195]

5.11 TRAINING

[195] Shantha, Manorama, Papanna, & Pushpa Rani, op. cit., p. 66-67.

The term training refers to the acquisition of knowledge, skills, and competencies as a result of the teaching of vocational or practical skills and knowledge that relate to specific useful competencies. It forms the core of apprenticeships and provides the backbone of content at technology. In addition to the basic training required for a trade, occupation or profession, observers of the labor-market recognize today the need to continue training beyond initial qualifications: to maintain, upgrade and update skills throughout working life.

Training of elected members is vital for enhancement of skills to enable them to perform well. The elected members are from different backgrounds in terms of education, family atmosphere and socio-cultural characteristics. Without proper orientation, the elected members cannot be expected to discharge their duties efficiently. The motto of training is to change the attitude of the elected members and improve the skills and knowledge pertaining to their responsibility and administrative work. The training institutions impart necessary training to WERs to make them aware of their role and responsibilities in discharging their duties.

It is another source of inspiration for the women. However, there are several barriers for them to participate in the training imparted to them. Due to the restrictions imposed on their mobility, the distance of the training centre to the residence, the number of days of training involved, non-availability of transport facility, the opportunity cost of training in terms of the wages lost, non-availability of support from family members to take care of the household chores and children, lack of support services, etc. obstruct the participation of women in training programmes organized for them. While, the content of the training does impart information on the roles and responsibilities of elected members, it does not impart information on important issues like budgets, accountability to constituencies, rights and so on, which inhibits their effective participation. Further, at the higher levels of political participation the women do not have access even to training.

Gender training is carried out by a range of institutions and individuals and workshops or courses vary considerably in length, the most common being two

to three day workshops. There is a broad distinction between approaches from a feminist perspective which emphasize issues of women's oppression and self-empowerment and those with a more professional focus which see gender training mainly as a means to improve project and programme design or service delivery. Whilst there is considerable use of western models of gender training, Indian models are also being developed. The recipients of gender training also vary widely, including members of women's groups, grassroot organizers, government administrators, policy maker's, public servants and field workers, NGO personnel and, most recently, elected representatives under Panchayati Raj. There is a broad distinction between training amongst women's groups or for those working directly with them and training amongst development functionaries. It is particularly important that men are a significant proportion of those who receive gender training, although this may call for additional energies and skills on the part of trainers. Involving men in discussing their own needs and need for change makes it easier for them to address gender issues. A positive development in the gender training field is the growth in training of trainers, who can subsequently carry out ongoing training in their own organizations. Whilst, at an individual level, gender training is often considered beneficial, there are few systematic assessments of the impact of such training. A number of constraints limit the impact of gender training:

- There are few incentives for people to attend gender training courses and, particularly, to implement change subsequently;
- Gender training is often limited in impact because of the curriculum adopted. In particular, gender often means simply women; there is not enough attention to the issues which men have to address in order to change their behavior. Also, caste, communal and other divisions are glossed over or not raised. The lack of a systematic analytical framework in many gender training courses undermines the value of the training;

- Gender training may become an end in itself. Many training modules do not address the larger institutional or organizational context and either fail to consider or underestimate the institutional constraints for change.[196]

The present chapter was based on the issue that the Elected Women Representatives are properly trained and are they able to involve her in the community work. Here the views of the elected women representatives, officials and the general public are discussed.

Table 5.7
Age of Women Elected Representatives at the Time of Contesting Elections

Category	Male		Female	
	No.	%age	No.	%age
25 to 35	12	44.4	4	33.3
36 to 45	12	44.4	5	41.6
46 to 55	2	7.5	2	16.7
56 to 65	1	3.7	1	8.3

Table 5.7 shows that 44.4 percent male respondents were in the age group of 25-35 yrs and 44.4 percent male respondents were in the age-group of 36-45 yrs, these can be classified as 'young' and the latter as 'middle aged' for convenience. In female respondents also 41.6 percent respondents were in age-group of 36-45 yrs have established themselves in the household well and now have the capacity to devote time for local development and 33.3 percent respondents were in the age-group of 25-35 yrs There was less percentage of people in the category 56 to 65 yrs. In the age-group of 46-55 yrs 7.5 percent male respondents and 16.7 percent female respondents were there. The data has revealed that now the younger generation takes interest in the social work and they are dynamic and enthusiastic and they are often found to have longer political vision and goals. Overall, it can be concluded that women from all age groups were interested in coming forward to participate in development activities.

Table 5.8
After been Elected are you able to Justify with Office Duties

[196] Report Commissioned by the Overseas Development Administration (DFID), UK "Background Report on Gender Issues in India: Key Findings and Recommendations Short Report", Institute of Development Studies, Brighton, February 1995, p. 62-63.

and Household Activities

Category	Male		Female	
	No.	%age	No.	%age
Yes	14	51.8	12	100
No	8	29.6	-	-
No opinion	5	18.6	-	-

Table 5.8 indicates that 51.8 percent male respondents were of the view that after being elected women are able to show justification with their work and household activities. When the same question was asked from women, then 100 percent female respondents replied that they were able to justify their work and household activities. After probing the respondents the male replied that if the women were going out for work, they would not do justice to the household activities. They heaped with the household activities and not able to provide their 100 percent in the work.

Table 5.9
Women do not Cast their Vote with Free Mind but on the Advice of Male Counterpart

Category	Male		Female	
	No.	%age	No.	%age
Yes	17	62.0	2	16.6
No	8	29.6	10	8.4
No opinion	2	7.4	-	-

In the Table 5.9 it was clear that 62 percent male respondents thought that women do not cast their vote with a free mind and 29.6 percent male respondents believe that women cast their vote with a free mind. It was clear from the analysis that after reservation when 50% percent seats were reserved for women the males who were in the field and the seat was reserved for women candidates they get their wives or other women to contest elections and get that seat reserved for themselves with this they were able to carry on with the decisions through women. But now times have changed and now women are aware about their rights and they also try to actively participate in politics. 16.6

percent female respondents said that they cast their vote with a free mind and not on the advice of males.

Table 5.10
More Importance given to Male Members

Category	Male		Female	
	No.	%age	No.	%age
Yes	9	33.3	4	33.4
No	15	55.6	8	66.6
No opinion	3	11.1	-	-

It is evident from Table 5.10 that 33.3 percent male respondents and female respondent believe that higher officials give more importance to male members and 55.6 percent male respondents and 66.6 percent female respondents feel that such kind of discrimination was not there. It doesn't matter for the higher officials whether the representative is a male or female, since there are a number of woman are on high posts and performing their duties well.

Table 5.11
Women Councillors Express their Views in the Meetings

Category	Male		Female	
	No.	%age	No.	%age
All the time	5	18.6	10	83.4
Some time	20	74.0	1	8.3
Rarely	2	7.4	1	18.3
Not at all	-	-	-	-

Table 5.11 tells that 74 percent male respondents believe that women councillors' occasionally gave their opinion in the meetings. The same question when asked from the females, 83.4 percent females asserted that they always gave their opinion in the meetings. It was clear from the observation that after 50% reservation given to them their participation increased greatly and the work assigned to them was satisfactory and it was also known that women actively participated in the decision-making process as also their voice was listened to.

Table 5.12
Discrimination towards the Women Members by Others on the Basis of Gender

Category	Male	Female

	No.	%age	No.	%age
Yes	2	7.4	5	41.6
No	25	92.6	7	58.4

In is clear from table 5.12 that 92.6 percent male respondents believe that there is no kind of discrimination towards women members on the basis of gender. Only 7.4 percent male respondents believe that there is discrimination. But when the same question was asked of the female respondents 58.4 percents were of the view that there is some sort of discrimination towards them, on the basis of gender. Thus, it was clear from the analysis that after the 50% reservation for the women they were not satisfied. They felt that since the society is largely male dominated one that's why there is great deal of discrimination towards women members by others.

Table 5.13
Views on the 50% Reservation for Women

Category	Male		Female	
	No.	**%age**	**No.**	**%age**
Yes	5	18.5	12	100
No	22	81.5	-	-

Table 5.13 reveals that 81.5 percent male respondent believe that 50% reservation for women should not be there and 33% is sufficient. Only 18.5 percent male respondents believe that it was correct to have 50% reservation for women. 100 percent women respondents said that it was good that they have 50% reservation. The government gave reservation to the weaker section of the society. Today India is a male dominated society, 50% reservations places women in front of men, after leaving her household chores in order to and make her own social image. Today women are pioneers in every field, which can be seen since, our president is a lady, the Lok Sabha is headed by a woman and the Indian National congress is functioning under the leadership of a lady.

Table 5.14

Organization Headed by the Women Members Working Efficiently

Category	Male		Female	
	No.	**%age**	**No.**	**%age**
Yes	10	37.0	12	100
No	13	48.2	-	-

No opinion	4	14.8	-	-

Table 5.14 describes that the majority of the male respondents thought that the organizations headed by women's members could not work efficiently. But as the researcher discussed in Table 5.14 that most of the higher authorities are women and our country is progressing in their hands so, it is not wrong to say that women headed organizations prove to be very successful today. Women make a major contribution to the economy. They have access to and control an enormous store of indigenous knowledge and wisdom. Therefore, despite their predominant role in the primary sectors of the economic development, women today, continue to be marginalized with limited access to public and private services. To counter these trends, the experiences and perspectives of women need to be heard, and their capacity for economic and social contributions to the community should be recognized and strengthened. The twentieth Century cry 'women demand half the sky' has created a base for the lobbyists to work for one third representation in the legislative bodies, jobs, awards etc. There is however a growing need by women to have their own space in Indian society.[197] As all the 100% women respondents believe that the organization headed by women members work efficiently.

Table 5.15

Involved in any Movement before been Elected

Category	Male		Female	
	No.	**%age**	**No.**	**%age**
Yes	15	55.5	4	33.4
No	12	44.5	8	66.6

Table 5.15 indicates that 55.5 percent male respondents were involved in some social movement before been elected. 44.5 percent male respondents were not involved in any movement. This proves that if the respondents are involved in a social movement it proves to be beneficial in order to get the problems faced by the people. 66.6 percent female respondents were not

197 http://www.streeshakti.com/gender-equality.aspx.

involved in any movement. 33.4 percent respondents were involved in social movement.

Table 5.16

Performance in Comparison to Female Counterparts

Category	Male		Female	
	No.	%age	No.	%age
Better	11	40.7	5	41.6
Equal	16	59.3	7	58.4
Poor	-	-	-	-

Table 5.16 depicts that 59.3 percent male respondents believe they find themselves equal with their female counterpart, 40.7 percent respondent's feel that they were better than their female counterparts. 58.4 percent female respondents also find themselves as equal to their counterparts, and 41.6 percent respondents find themselves as better. When probed, the male respondents about women welfare, only a few replied that they take female welfare points seriously.

Table 5.17

Received any Training

Category	No of Total Respondents	Yes		No	
		No.	%	No.	%
Male	27	19	70.4	8	29.6
Female	12	9	75	3	25

The Table 5.17 shows that 70.4 percent male respondents agreed to having had some training after getting elected. Only 29.6 percent said that they did not receive any training. 75 percent of female respondents also received some training. They find this type of training very beneficial for them. However, there are several barriers for women councillors to participate in the training imparted to them. Due to the restrictions imposed on their mobility, the distance of the training centre to the residence, the number of days of training involved, non-availability of transport facility, the opportunity cost of training in terms of the wages lost, non-availability of support from family members to take care of the household chores and children, lack of support services, etc. impede the

participation of women in training programmes organised for them. As they know that the training is very necessary to enhance the political skill of the councillors. It is needed to increase the effectiveness of political knowledge and skills, as well as their capability to utilize the emerging gender equity knowledge base. In one of the training programmes attended by the researcher it was analyzed that the husbands of the women councillors accompany their wives for training, they said that they cannot send their wives alone for training. Most of the newly elected councillors need training in order to orient them to their roles and responsibilities. Here the researcher wanted to discuss that in the state-wise break-up of this aspect indicates that in a few states such as Karnataka, Maharashtra and Uttaranchal there were few Women Elected Representatives (WERs) who had not attended any training programme. In most of the other states the WERs had attended one or more training programmes. In Kerala, there were some WERs who had attended more than six training programmes.[198]

This indicates the interest of women councillors to enhancing their knowledge and skills, to improve their performance. In Himachal Pradesh various types of trainings were organized for councillors. Number of trainings was organized at the Panchayati Raj institutions at the regular intervals. So, our councillors should be aware about the each and every detail after being elected.

Table 5.18

Refresher Courses or Training are Important for Efficient Working

Category	No of Total Respondents	Yes		No	
		No.	%	No.	%
Male	27	25	92.6	2	7.4
Female	12	10	83.4	2	16.6

This shows that there was considerable enhancement in the confidence and decision making capacity of the trained councillors. It was also clear that the women participants in local bodies who had been mere spectators in the early stages have now become active participants. The WERs also informed that they

[198] Gupta,Shreekant, "Impact Assessment of Training of Women Elected Representatives", National Institute of Urban Affairs, New Dehli, 2006, p.12.

use the training inputs in their day-today work. There were also respondents who were uncertain of the implication of the training whereas some chose to disagree and felt that training has no impact on their performances. As Table 5.18 reveals that 92.6 percent respondents said that refresher courses or training are important for efficient working. 7.4 percent disagreed that there was no need of any refresher courses or training. In females also 83.4 percent respondents believed that the training was very effective and 16.6 percent disagreed that the training and refresher courses were not useful for the improvement of the respondents.

Table 5.19

There should be Separate Training for Women

Category	No, of Total Respondents	Yes		No.		No Opinion	
		No.	%	No.	%	No.	%
Male	27	4	14.8	21	77.8	2	7.4
Female	12	7	58.4	5	41.6	-	-

It was clear from the Table 5.19 that 77.8 percent male respondents were of the view that there should not be separate training for women, 14.8 percent believe that there should be separate training for men and women some of the respondents did not give their view. In female 58.4 percent respondents believed that there should be separate training for women. Relief from day-to-day household chores is essential for women if they have to perform well in the public sphere. This calls for an attitudinal change on the part of men as well as women. Gender sensitization is necessary for bringing about this change. 41.6 percent respondents believed that there is no need for any separate training for women. Though there was no provision for the separate training but they wanted that there should be intense training for women. Training is an essential input in ensuring that women leaders who do not have prior experience in politics are imparted information on the rules, procedures, functions, finances and responsibilities of the councillors.

Table 5.20

Trainer should be Female/Male

Category	No of Total Respondents	Yes		No	
		No.	%	No.	%
Male	27	14	51.8	13	48.2
Female	12	12	100	-	-

Table 5.20 reveals that 51.8 percent male respondents were of the opinion that the trainer should be male. 48.2 percent respondents were of the opinion that it didn't matter whether the trainer was male or female but when the same question was put to female respondents 100 percent of them wanted that the trainer should be female. The reason they cited was that female trainers were easy to get along with. They understood problems and cleared their doubts sensitively.

OFFICIALS AND GENERAL PUBLIC

Table 5.21

Any Sort of Discrimination towards the Women Members other than on the Basis of Gender

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%	No.	%	No.	%	No.	%
Yes	22	64.7	16	44.4	118	62.7	86	76.7
No	12	35.3	20	55.6	70	37.3	26	23.3

Table 5.21 discusses that among officials 64.7 percent males and 44.4 percent females were of the view that there was discrimination on the basis of gender with women since women had come in the political field through reservation and this is a male-dominated society and when women have to make her presence felt in this field she faces many challenges. Discrimination is also one of the main problems women are facing. 35.3 percent male officials and 55.6 percent female officials said that there is no discrimination on the basis of gender with women. In general public also 62.7 percent males and 76.7 percent females

were of the view that the women were not properly listened to and 37.3 percent males and 23.3 percent females said that there was no discrimination at all on the basis of gender.

Table 5.22

Views on 50% Reservation for Women

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%	No.	%	No.	%	No.	%
Yes	25	73.5	36	100	125	66.4	92	82.1
No	5	14.7	-	-	38	20.3	9	8.0
Not at all	4	11.8	-	-	25	13.3	11	9.9

In the Table 5.22 it was seen that majority of respondents were of the view that there should be reservation for women 73.5 percent male officials, 100 percent female officials, 66.4 percent males in general public and 82.1 percent females in general public found that 50% reservation for women was very good, as with this they were now able to come out of the threshold of the home and jump into the fray. All women in India are a victim of the societal norms and traditions and sooner or later succumb to it. Even today the chains of customs keep her tied down. But through this 50% reservation woman are able to get their work counted in the society. But few respondents are of the view that there should not be any reservation for women. Few of them did not give any response to the question.

Table 5.23

Money Plays an Important Role in Electing Leaders

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%	No.	%	No.	%	No.	%
Yes	33	97.1	34	94.4	90	47.8	102	91.1
No	1	2.9	2	5.6	98	52.2	10	8.9

Money plays an important role in every society. In election money plays a big role. From the table 5.23 it is clear that 97.1 percent male officials, 94.4

percent females said that money plays an important role in electing leaders, 2.9 percent males, 5.6 percent females said that there was no money needed in electing leaders. When the same question was asked from the general public 47.8 percent males 91.1 percent females were of the view that money plays a very important role in electing leaders, 52.2 percent males, and 91.1 percent females said that no money was needed for electing leaders

Table 5.24

Awareness about the Problems of Local People

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%	No.	%	No.	%	No.	%
Yes	6	17.6	7	19.4	33	17.5	13	11.6
No	28	82.4	29	80.6	155	82.6	99	88.4

In the Table 5.24 above 17.6 percent male officials 19.4 percent female officials were of the view that the councillors were aware about the problems of local people. 82.4 percent male officials 80.6 percent female officials said that the councillors were not aware about the problems of local people. If the councillors were involved in some social work before then they would be able to understand the problems of the local people. After reservation women were more efficient and independent in taking a decision, as the women councillor was trying to understand the problems and resolve them. In general public also 17.5 percent males 11.6 percent females said that the elected persons were aware of the problems of local people. 82.6 percent males and 88.4 percent females were of the view that they were not aware of their problems. To sum up, it may be clear from the above results that majority of people said that the councillors were not aware of the problems of the local people or their electorate.

Table 5.25

Women Councillors are More Efficient then the Male Councillors

Category	Officials				General Public			
	Male		Female		Male		Female	
	No.	%	No.	%	No.	%	No.	%

Yes	20	58.8	28	77.7	88	46.8	68	60.7
No	14	41.2	8	22.3	100	53.2	44	39.3

It is evident from the table 5.25 that 58.8 percent male officials and 77.7 percent female officials found that the women councillors are more efficient then the male councillor. In the general public 46.8 percent males and 60.7 percent females said the same. It was found that the responses of respondents were totally reverse of the males and females. As it was clear through the responses, that males have not given any strong response in yes or no. They gave an almost equal response for this. 41.2 percent male officials 22.3 percent female officials, 53.2 percent males from general public and 39.3 percent females said that women councillors were not efficient than the male Councillors. It is evident from the responses that men also find women to be more efficient and hardworking and capable of doing any kind of work.

Table 5.26

Suggestions are Accepted and Implemented

Category	**Officials**				**General Public**			
	Male		**Female**		**Male**		**Female**	
	No.	**%**	**No.**	**%**	**No.**	**%**	**No.**	**%**
Frequently	2	5.9	10	27.8	69	36.7	35	31.2
Sometimes	20	58.8	20	55.5	88	46.8	45	40.3
Rarely	12	35.3	6	16.7	31	16.5	22	19.6
Not at all	-	-	-	-	-	-	10	8.9

Table 5.26 shows that 58.8 percent male, 55.5 percent female officials were of the view that sometimes their suggestions were accepted and implemented. 35.3 percent males, 16.7 percent females said that rarely were their suggestions were taken and only 5.9 percent males 27.8 percent females said that frequently their suggestions were taken. From the general public also, the same responses were received. It may be deduced from an analysis of the data received that the voice of the general public is rarely adhered to or not taken seriously.

It can be summed up that women's participation in politics and in policy-making sphere has increased significantly over the years, throughout the world. Women have become aware of the outside world and instead of prioritizing their households alone; they have come forward and easily claimed 50 percent of constituency seats in the open. Women's active participation in local bodies is creating a paradigm shift. The buzz word today is "Women can do it" which is proved very emphatically by various luminaries in different walks of life. It has become clear from various discussions carried on with women representatives that the male representatives fielded either their wives or other women relatives after their seat became reserved. This practice was noticed in many constituencies/wards where they did not want to leave their strong hold in the area and women were made proxy members of the council or corporation. In course of time women have become aware about their rights and they also try to actively participate in politics even if they entered politics by default. But presently no women representative admitted for having been discriminated on the basis of gender. In case of higher officials it did not matter whether the councillor was male or female, since there were number of women on high posts and performing their duties well. 80 percent females asserted that they always gave their opinion in the meetings. It was clear from the observation that after 50% reservation given to them has increased their part greatly and the work assigned to them was satisfactory and it was also found that women actively participated in the decision-making process as also their voice was listened to. The government gave reservation to the weaker section of the society. Today India is a male dominated society, 50% reservations places women alongside men, after leaving her household chores in order to initiate change in the personal and social level. 100% women respondents believed that the organization headed by women members work efficiently.

Majority of male and female respondents agreed to having had some training after getting elected. However, there were several barriers for women councillors to participate in the training imparted to them. Due to the restrictions imposed on their mobility, the distance of the training centre to the residence, the

number of days of training involved, non-availability of transport facility, the opportunity cost of training in terms of the wages lost, non-availability of support from family members to take care of the household chores and children, lack of support services, etc. impede the participation of women in training programmes organised for them. In one of the training programmes attended by the researcher it was analyzed that the husbands of the women councillors accompany their wives for training, they said that they cannot send their wives alone for training. This indicates the interest of women councillors to enhancing their knowledge and skills, to improve their performance. The data revealed that there was considerable enhancement in the confidence and decision making capacity of the trained councillors. It was also clear that the women participants in local bodies who had been mere spectators in the early stages have now become active participants. 100 percent of female respondents wanted that the trainer should be female. The reason they cited was that female trainers were easy to get along with. They understood problems and cleared their doubts sensitively.

CHAPTER-VI
CONCLUSIONS AND SUGGESTIONS

6.1 CONCLUSIONS

Since ages nations have always engaged in discussing what should be the place of women in society and the debate continues. Every society is a product of its own ideologies, derived from its tradition or religious influences. The amount of freedom a woman enjoys in the developed world and her share in developing the world is beyond comparison. Whatever the ground realities may be, it is a general consensus that women should have equal importance in society.

The decision reflects the fact that the reservation for women is not a reward or help but an honest recognition of contribution in nation building and a mode of encouragement to do more. Gradually, as women are empowered, the system could be slowly abolished in stages. More number of women representatives means more women will be involved in policy making which would also help to create an atmosphere of mutual respect between opposite sexes and prevent gender inequality. The active participation of women could bring a human touch to governance and stop leaders from running the countries like corporate houses. They might give a different dimension to our imagination about security, hunger and shelter. If they are adept enough in negotiations, their concern filled with compassion and love could convince governments to avert evils like war. In a country like India where women and children die of malnourishment and diseases and where our population explosion adds insult to injury, women could play an important role. In ministries like cultural, educational, health and medical, women leaders could bring about constructive changes in making the population aware of serious issues plaguing our country like population control, sexually transmitted diseases and poverty.

The present research inquiry has proved the hypothesis that “74th amendment has served as a major breakthrough towards ensuring women’s equal access to and increased participation in social, political and economic spheres”.

The study in the first chapter deals with the facts and observations that are confined to one Municipal Corporation Shimla (MC) and two Municipal Councils─Rampur and Theog of Himachal Pradesh. In this study it was enquired from the general public to elucidate as to how women‘s participation in the political arena improves their decision making in all fronts either it is related to economic or social aspects of role.

For making an in-depth analysis, one MC Shimla and two Municipal Councils (Rampur and Theog) were selected. The present study was conducted with the objective of the awareness and participation of elected women representatives of urban local institutions on account of their recent constitutional reservation policy. In the present study, 409 respondents were taken in which, elected members, general public, officials of MC Shimla, Urban development office, Municipal council Rampur and Theog were selected randomly.

The second chapter deals with history and geographical area of Himachal Pradesh, Municipal Corporation Shimla, Municipal Council Rampur and Theog, urbanisation trends in India and State, functions of ULB’s, Budget, financial powers of Municipal Corporation, Shimla etc. In earlier times the things were different, people did not have many rights or amendments to improve their social conditions. After the amendment of these acts the things have improved considerably but there are still some loopholes to be taken care of. After the 74th Amendment, women’s status has improved in the Urban Local Bodies. They are now actively taking part in the decisions for their benefits. And the Constitution (74th Amendment) Act, 1992 provisions, thus, provide a basis for the State Legislatures to guide the State Governments in the assignment of various responsibilities to municipalities and to strengthen municipal governance. Accordingly, State Government has amended their Municipal Acts/Laws/Legislations so as to bring these in conformity with the Constitutional Provisions. It is also learnt that the municipalities are confronted with a number of problems, despite the amendments in the State Municipal Acts and the implementation of the 74th CAA provisions. For instance, there exists a problem of ineffective participation in the decision-making process despite adoption of the

policy of reservation, delays in the transfer of funds to the municipalities despite constitution of State Finance Commissions, poor recovery from various tax and non-tax sources despite devolution of powers, etc. It is further learnt that there is an influence of various social, economic and political factors on the functioning of municipalities in India.

In the third chapter it may be said that the socio-economic profile of the councillors, officials and general public has raised various issues. As is known that because of this reservation policy now more and more women have become aware of their rights. Now women are opting for smaller families, adult education is a success among them. They have also chosen to actively participate in political processes especially at the local level.

As maximum male and female respondents were from the urban background it was helpful for them to be aware of the problems and issues were part of the towns. Women's educational level is increasing and literacy is a very important indicator of the development of a particular country or state. The results clearly reveal that nuclear system is not very much prevalent in our society. Quite a large number of people still live in joint families. Joint family, works as a support system for women when they go out from home and in nuclear family it becomes exceedingly difficult. However, with an increased emphasis on women education, there is a growing awareness that their contribution is well recognised and rewarded too. There are several trades which can be started as a cottage industry and their initiation into production of good quality and high value floriculture crops is a step forward in their economic emancipation. With increased educational opportunities; the women are getting more organized into small groups i.e. self help groups through the efforts of many Non-Govt. organizations.

When the researcher probed the respondents they said that they were satisfied with the income given to them. The facilities given were lacking and insufficient. 35 percent women councillors were from a business background and from the administrative side. This shows that female councillors were mainly from

the business or administrative background showing that they were more involved in public activities.

Majority of male and female respondents were aware about the local government problems. As far as the national issues were concerned less number of respondents took interest in it. It was clear from the tables that 100 percent male and female respondent were aware about the local issues. 75 percent of female respondents were not the member of the previous council, 25 percent were re-elected this shows that the people have faith in their representation and wanted the same representatives to be re-elected because they thought that their problems were represented well by that particular councillor. This also proves a part of the hypothesis that people have shown trust in women representatives as their leader to take forward their issues at the local bodies level.

In the fourth chapter the researcher discussed about the political representation of the women. 100 percent female councillors believed that the reservation policy has helped women to bring their causes/issues to the fore, not only at the social but also at policy making level. Maximum male respondents also believe that the 74th constitutional amendment has helped women to improve their situation socially. After reservation policy, it was found that women work more independently and try to understand their rights. The status of women seemed to be improving in the society, but lot of sensitization toward women's issues was also observed.

Women councillors were of the view that there were political interferences in their decision-making in resolving the local issues and they were aware of their power and functions to some extent. It is true that first time elected respondents were not aware of their rights properly. Prior organisational experience can give them confidence and ability to perform. It was observed by the researcher that political awareness and participation seem to be too low among the respondents. Most male and female respondents take women representation in a very positive way. 100% male and female respondents said that they attended all the meetings of councils/corporation regularly. With the help of these meetings they became aware about the functioning of the council, their effective role in society, and they

also came to know about the measures to overcome people's problems. 75 percent male respondents believed that the work taken up by women members is done efficiently. A large number of respondents were of the view that even after reservation power was generally with higher caste/classes, they believed that power played a very important role, since the power was with the higher caste/classes they got their work done immediately without any problem. Many of the respondents said that the grant-in-aid given by the government to their localities was not sufficient to get the different works done by them to improve the status of their locality. It was clear from the analysis that if they involve local people it becomes easy for them to sort out their problems. The grassroots women movement of today from the earlier movements for women's rights is because of the rise of separate organisations for women at the grassroots and the mass based participation of poor women. The number of Mahila Mandals and/or Sanghas (women's collectives) with or without the help of the government have grown tremendously in the last four or five decades. So, it may be said that women are coming together under one platform for societal issues as well as problems specifically related to women.

In the fifth chapter it was revealed that women's participation in politics and in policy-making sphere has increased significantly over the years, throughout the world. Women have become aware of the outside world and instead of prioritizing their households alone; they have come forward and easily claimed 50 percent of constituency seats in the open. Women's active participation in local bodies is creating a paradigm shift. The buzz word today is "Women can do it" which is proved very emphatically by various luminaries in different walks of life. It has become clear from various discussions carried on with women representatives that the male representatives fielded either their wives or other women relatives after their seat became reserved. This practice was noticed in many constituencies/wards where they did not want to leave their strong hold in the area and women were made proxy members of the council or corporation. In course of time women have become aware about their rights and they also try to actively participate in politics even if they entered politics by

default. But presently no women representative admitted for having been discriminated on the basis of gender. In case of higher officials it did not matter whether the councillor was male or female, since there were number of women on high posts and performing their duties well. 80 percent females asserted that they always gave their opinion in the meetings. It was clear from the observation that after 50% reservation given to them has increased their part greatly and the work assigned to them was satisfactory and it was also found that women actively participated in the decision-making process as also their voice was listened to. The government gave reservation to the weaker section of the society. Today India is a male dominated society, 50% reservations places women alongside men, after leaving her household chores in order to initiate change in the personal and social level. 100% women respondents believed that the organization headed by women members work efficiently.

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easy to get along with. They understood problems and cleared their doubts sensitively.

6.2 SUGGESTIONS

1. There is gross under-representation of women at every level of party hierarchy. In all its wings and in important committees of the party this continues even after the implementation of women's quota at local level. Political parties have not initiated any special drives for the recruitment and training of women with the vigour that they should have. The political parties are encouraged to amend their constitution to provide 33 % organizational quota for women at every level of the party hierarchy, in every wing and in all decision making bodies of the party organization. This will widen the pool of eligible women candidates, reduce the percentage of proxies and improve the efficacy of women's participation. Where major national parties do not have even 10 % women members, it is unrealistic to expect them to field 33 % women activists as candidates.
2. One-third seats of the committees dealing with women's empowerment should be reserved for men. This will convey the message that women's cause should not be the concern of women alone.
3. Political education of the electors will reduce the number of proxies. Responsible electors will reduce the role of money and muscle power and other parochial narrow-minded loyalties, which largely determine the effective merit.
4. Gender sensitization needs to be an integral component of such education. Such programs will be instrumental in neutralizing the male backlash. Joint gender sensitization programmes for women representatives along with their spouse may be conducted on a trial basis. Despite the change in the role of women in the public sphere their roles in the private sphere have not changed. The contribution of women to the public sphere must be compensated by an equal contribution of men to the private sphere. This would give a more humane face to both the spheres and the family will not become an obstructive site for women in their pursuits in the public sphere.

5. Elected representatives must be provided with adequate honorarium, training and other support services to enable them to function better. Administrative support and guidance is required for women representatives at least in the short run.
6. Relief from day-to-day household chores is essential for women if they have to perform well in the public sphere. This will call for an attitudinal a paradigm-shift change on the part of men as well as women. Gender sensitization is necessary for bringing about this change. A massive project of such sensitization needs to be initiated by the NGOs, Centers for Women's Studies and women's organizations. A trial could be given to joint gender sensitization programs for women representatives and their spouses.
7. Women representatives, women activists and women academics should work in close collaboration for women empowerment.
8. Women's groups should gender sensitize press reporters and should try to turn them into allies and ensure gender sensitive news reporting.
9. National and local governments should provide the elected representatives with an adequate amount of honorarium to enable them to perform efficiently.
10. Political Science Departments and Women's Studies Departments should undertake an ongoing massive training campaign for increasing the functional efficacy of elected women. Governments should allocate special funds for this.
11. The 'Urbanisation strategy/urban development policy' should be formulated to improve institutional, fiscal, functional and administrative capacities of urban development institutions in the state.
12. Decentralisation of powers by transfer of funds, functions and functionaries to ULB's is a must for strengthening these institutions of local self government.
13. Existing policies regarding land development, urban and rural planning and environmental conservation should be suitably modified for sustainable development of urban areas.
14. Capacity building of urban policymakers (elected and appointed representatives of ULB's) and implementers of infrastructure development

programmes is necessary for institutional development and sustainable management and use of resources in urban areas.

15. Organize regular and comprehensive impact assessments of empowerment policies and programmes for women participation in decision making bodies.
16. Political equality for men and women in state constitutions need to be re-emphasized.
17. Strategies to expand the participation of women in state and international bodies, such as quotas for women should be supported. Such strategies should include both participation of and leadership by women.
18. Economic empowerment strategies at the level of policy decisions as well as policy framework need to improve the lives of poor women and men in equal measure. This is important if women and men from all strata of society are to participate in decision-making.
19. Massive efforts for comprehensive political education and gender sensitization are necessary. Training camps for political workers may be organized by professional training institutes or even universities. This will establish hitherto missing linkages between formal education of political science and political education of citizens.
20. Leadership training of women participating in political processes is a key resource for their effectiveness as a member of an organization. However, training of men in deliberation of policies and decision making can enhance the processes of participation and is also crucial. Conscientisation of both men and women should be the focus of training.
21. Women's participation in political decision making plays a crucial role in the process of enhancing women's participation in pubic life. The increased participation of women is thus, needed to alter the male-dominated structures of political processes. Political parties will have to introduce new strategies and tactics by making women's rights functional and giving them due representation. Greater participation of women, right from the grassroot level, will help direct the rate and type of changes in the general status of women. Access to policy-making powers and facilities will enhance their social status.

QUESTIONNAIRE

1. Name: _____
2. Age: _____
3. Sex: _____
4. Religion: (a) Hindu (b) Christian (c) Any other
5. Caste _____
6. Marital Status _____
   (a) Married (b) Unmarried (c) Separated (d) Widowed

7. Rural/Urban _____ Place of Birth _____
8. How many children do you have? Yes/No
   If, Yes (a) Male (b) Female
9. Education
   (a) M.A. (b) B.A. (c) +2 (d) 10th (e) Any other additional qualification _____
10. Type of Family
   (a) Nuclear (b) Joint
11. Size of Family
   (a) 1-4 Small (b) 5-8 Medium (c) 8 or Above Large
12. Do you have any other source of Income?
   (a) Agriculture (b) Horticulture (c) Spouse Employed
13. Do you have any land on your name?
   (a) 1-2 Bighas (b) 2-4 Bighas (c) 5 and above Bighas
14. Do you have any cattle? Yes/No
   If Yes,

Total No.	Cows	Buffalo	Goat	Any Other

15. Do you have following durables at home?

Sr. No.	Items	Yes/No
1.	Fridge/Microwave	
2.	TV/VCD	
3.	Bicycle	
4.	Scooter/Motorcycle	
5.	Car/Jeep	
6.	Wooden/Steel Furniture	
7.	Washing Machine	

16. Monthly Income
(a) Below 5,000
(b) 5001 to 10,000
(c) 10,001 to 20,000
(d) 20,001 to 25,000
(e) Above 25,000
17. Is your income sufficient to meet your basic requirements as a councilor?
   (a) Yes (b) No

18. What do you think that what should be the pay/perks of councilor?
(a) 5000 (b) Above 10,000 (c) 10,000 to 20,000 (d) Perks _____
19. What was your father/husband occupation at the time of your appointment?
(a) Administrative Occupation (b) Agricultural Occupation (c) Business Occupation (d) Professional Occupation (e) Retired Government Servant
20. Do you read any newspaper? Yes/No
   If Yes Which one _____
21. Are you aware about

Sr. No.	Issue	Yes/No

1.	The surrounding or local issues/state issues	
2.	Issues related to women	
3.	National issues	

22. Were you the member of previous Council? (a) Yes (b) No
23. What is your mode of campaigning?
(a) Door to Door
(b) Public Meetings
(c) Distribution of Pamphlets
(d) Compiling Outside the Village
(e) All the above
24. Who do you think was the most instrumental in your success as a councilor?
(a) Friends/People of your locality
(b) Caste
(c) Political Party
(d) Your Contribution in resolving local issues

THE ROLE AND CONTRIBUTIONS OF DIFFERENT STAKEHOLDERS (WC)

1. Has reservation helped women to bring up their causes/issues to the fore?
(a) Yes (b) No (c) No opinion
2. Are you aware of laws related to women ?
(a) Child Marriage Act of 1976
(b) The Marriage Act of 2001
(c) Equal Remuneration Act 1976
(d) The Protection of women from Domestic Violence Act 2005
(e) Medical Termination Pregnancy Act of 1971
(f) Any other, please tick, the one you are aware about.
3. Do you think that there is political interference in your decision-making in resolving the local issues?
(a) Yes (b) No
4. Are you aware of your powers and functions after been elected?
(a) Not at all (b) To Some Extent (c) To Large Extent
5. Are you satisfied with the current function/powers given to you?
(a) Yes (b) No
If No, then in which area you would like your power to be increased ?
_____

6. How do you think the male councilors take women representation in corporation/Council?
(a) Positively
(b) Negatively
(c) Indifferently
7. Do you attend all the meetings of the councils/corporation regularly?
(a) Yes (b) No (c) No Opinion
8. Do the male members give due regard to the women representative?
(a) Yes (b) No (c) No Opinion

9. What do you think that the work taken up by women members is done efficiently?
(a) Yes (b) No (c) No Opinion
10. Do you think that there is genuine women representation?
(a) Yes (b) No (c) No Opinion
11. Do you participate in the election campaign at the time of State/Parliamentary election?
(a) Yes (b) No
12. Are you aware about your role as a councilor?
(a) Yes (b) No (c) No Opinion
13. Do the women members actively participate in

Sr. No.	Activities	Yes/No/No Opinion
1.	Civic amenities (Education, Health, Sanitation	
2.	Making of Budget	
3.	Construction of Paths	

14. Even after the provision of reservation for SC/ST/Women, power is still with higher caste and classes?
(a) To some extent (b) To large extent (c) Not at all
15. Are you aware about the plans formulated for the betterment of your area?
(a) Yes b) No
16. Are you able to deal with the sanitation and health problems of general public?
(a) Yes (b) No (c) no Opinion
17. At what extent you are involved in the schemes?
(a) No involvement (b) Occasionally (c) Totally Involved
18. Do you think that grant-in-aid given by the government to your localities is sufficient?
(a) Yes (b) No
19. Do you think that the government officials do not co-operate during plan formulation?
(a) Yes (b) No (c) No Opinion
20. Do you involve local people in making the plans in your areas?
(a) Yes (b) No
21. Does your council/corporation taken help from private agencies for getting the work done?
(a) Yes (b) No
If Yes, then do you think it is a good practice _____
_____

22. Do you remain in touch with the local NGOs who are working on local issues in your area?
_____

23. What are the areas in which you are working with them currently?
(a)
(b)
(c)

CULTURAL ATTITUDES AND CUSTOMS (WC)

1. What was your age when you contest election?
   (a) 25 to 35 (b) 36 to 45 (c) 46 to 55 (d) 56 to 65
2. What was your family reaction?
   (a) Hostile (b) Encouraging (c) Supportive (d) Neutral
3. Who helps you the most for contesting election in your family?
   (a) Husband (b) Mother-in-law (c) Children (d) Father
4. Is this is your own decision to contest election? (a) Yes (b) No
5. After been elected are you able to justify with your work and household activities? (a) Yes (b) No
6. Is your family now supports you after been elected? (a) Yes (b) No
7. Do you agree that women do not cast their vote with free mind but on the advice of male counterparts?
   (a) Yes (b) No (c) No opinion
8. Do you think that higher officials give more important to male members?
   (a) Yes (b) No (c) No opinion
9. Do women councilor express their views in the meetings?
   (a) All the time (b) Some time (c) Rarely (d) Not at all
10. Are you satisfied with the functions assigned to women councilors?
    (a) Yes (b) No (c) No opinion
11. Do you think that you can work equally as well as male members?
    (a) Yes (b) No (c) No opinion
12. Do you think that there is any sort of discrimination towards the women members by others on the basis of gender?
    (a) Yes (b) No If Yes, Given reason _____
13. Do you think that now after 50% reservation would be sufficient to make your opinion counted?
    (a) Yes (b) No.
14. Do you as a women member speak at meetings?
    (a) Often (b) Rarely (c) Never
15. Do you feel that self-employment of women will enhance their effectiveness in decision-making?
    (a) Yes (b) No (c) No opinion
16. Do you think that present reservation system will bring about more employment for women?
    (a) Yes (b) No (c) No opinion

17. Are you ready to contest for the second term election?
    (a) Yes (b) No
    If Yes, Give reason _____
    If No, Give reason _____
18. Are the organizations headed by the women members working efficiently?
    (a) Yes (b) No (c) No Opinion
19. Do the male members encourage your participation in the decision?
    (a) Yes (b) No (c) No opinion

WOMEN'S MOVEMENT (WC)

1. Are you involved in any movement before been elected? Yes/No
2. How far the welfare of women as a subject figured in the meetings?
   (a) Rarely (b) Often (c) Never
3. Do you visit your ward?
   (a) Rarely (b) Often (c) Never
4. How do you redress the grievances of general public?

(a) Direct them to proper authority
(b) Personally contacting the authority
(c) Any other

5. Which type of experience you gained as a member?

(a) Do not feel so uncomfortable now to sit at the meetings in the presence of so many men.
(b) Have a wider interest in community problem
(c) Able to speak
(d) Feel a greater responsibility to engage in some service for the community.
(e) Have widened social contacts.

6. Rate your performance in comparison to your male counterparts :
   (a) Better (b) Equal (c) Poor
7. Do you think that caste/money plays a important role in electing leaders

(a) Yes (b) No

8. Are you satisfied with the financial positions of your council/corporation?
   (a) Satisfied (b) Not Satisfied
9. Are you aware about the development areas of your locality?

(a) Yes (b) No (c) No Opinion

10. Do you have a good working relation with the staff working under you?
    (a) Yes (b) No (c) No Opinion

EFFECTIVENESS OF TRAINING PROGRMMES (WC)

1. Have you received any training?
   (a) Yes (b) No
2. Do you think that refresher courses or training are important for efficient working?
   (a) Yes (b) No
3. Are the training/camps beneficial for you?
   (a) Yes (b) No
4. Do you think that joint camps should be organized to impart training to the men and women?
   (a) Yes (b) No (c) No Opinion
5. Do you think there should be separate training for women?
   (a) Yes (b) No (c) No Opinion
6. Do you think that one time training is sufficient?
   (a) Yes (b) No (c) No Opinion
7. Do you have any suggestions that which type of training is required?
   (a) Yes (b) No (c) Any other _____

8. Do you feel handicapped in the absence of training while performing your job?
   (a) Always (b) Sometimes (c) Never
9. Do you think that there should be some separate organization who look into the training needs of the members?
   (a) Yes (b) No
10. Do you want that the trainer should be female/male?
   (a) Yes (b) No
   If Yes, Why _____

PART-II FOR MEN COUNCILLORS

1. Name: _____
2. Age: _____
3. Sex: _____
4. Religion: (a) Hindu (b) Christian (c) Any other
5. Caste _____
6. Marital Status _____
   (a) Married (b) Unmarried (c) Separated (d) Widowed
7. Rural/Urban _____ Place of Birth _____
8. How many children do you have? Yes/No
   If Yes (a) Male (b) Female
9. Education
   (a) M.A. (b) B.A. (c) +2 (d) 10^{th} (e) Any other additional qualification _____
10. Type of Family
   (a) Nuclear (b) Joint
11. Size of Family
   (a) 1-4 Small (b) 5-8 Medium (c) 8 or Above Large
12. Do you have any other source of Income?
   (a) Agriculture (b) Horticulture (c) Spouse Employed
13. Do you have any land on your name?
   (a) 1-2 Bighas (b) 2-4 Bighas (c) 5 and above Bighas

14. Do you have any cattle? Yes/No
   If Yes,

Total No.	Cows	Buffalo	Goat	Any Other

15. Do you have following durables at home?

Sr. No.	Items	Yes/No
1.	Fridge/Microwave	
2.	TV/VCD	
3.	Bicycle	
4.	Scooter/Motorcycle	
5.	Car/Jeep	
6.	Wooden/Steel Furniture	
7.	Washing Machine	

16. Monthly Income
(f) Below 5,000
(g) 5001 to 10,000
(h) 10,001 to 20,000
(i) 20,001 to 25,000
(j) Above 25,000
17. Is your income sufficient to meet your basic requirements as a councilor?
(a) Yes (b) No
18. What do you think that what should be the pay/perks of councilor?
(a) 5000 (b) Above 10,000 (c) 10,000 to 20,000 (d) Perks _____
19. What was your father/husband occupation at the time of your appointment?
(b) Administrative Occupation (b) Agricultural Occupation (c) Business Occupation (d) Professional Occupation (e) Retired Government Servant
20. Do you read any newspaper? Yes/No
If Yes Which one _____
21. Are you aware about

Sr. No.	Issue	Yes/No
1.	The surrounding or local issues/state issues	
2.	Issues related to women	
3.	National issues	

22. Were you the member of previous Council? (a) Yes (b) No
23. What is your mode of campaigning?
(f) Door to Door
(g) Public Meetings
(h) Distribution of Pamphlets
(i) Compiling Outside the Village
(j) All the above
24. Who do you think was the most instrumental in your success as a councilor?
(e) Friends/People of your locality
(f) Caste
(g) Political Party
(h) Your Contribution in resolving local issue

THE ROLE AND CONTRIBUTIONS OF DIFFERENT STAKEHOLDERS (MC)

1. Do you agree with the view that 74th amendment has empowered the women in a great way?
(a) Agree (b) Disagree (c) No opinion
2. Do you think that there is political interference in your decision-making in resolving the local issues?
(a) Yes (b) No
3. Are you aware of your powers and functions after been elected?

(a) Not at all (b) To Some Extent (c) To Large Extent

4. Are you satisfied with the current function/powers given to you?
   (a) Yes (b) No
   If No, then in which area you would like your power to be increased ?
   _____

5. How do you think the female councilors take men representation in corporation/Council?
   (b) Positively (b)Negatively (c) Indifferently

6. Do you attend all the meetings of the councils/corporation regularly?
   (a) Yes (b) No (c) No Opinion

7. Do the male members give due regard to the women representative?
   (a) Yes (b) No (c) No Opinion

8. What do you think that the work taken up by women members is done efficiently?
   (a) Yes (b) No (c) No Opinion

9. Do you think that there is genuine women representation?
   (a) Yes (b) No (c) No Opinion

10. Do you participate in the election campaign at the time of State/Parliamentary election?
    (a) Yes (b) No

11. Are you aware about your role as a councilor?
    (a) Yes (b) No (c) No Opinion

12. Do the women members actively participate in

Sr. No.	Activities	Yes/No/No Opinion
1.	Civic amenities (Education, Health, Sanitation	
2.	Making of Budget	
3.	Construction of Paths	

13. Even after the provision of reservation for SC/ST/Women, power is still with higher caste and classes?
    (a) To some extent (b) To large extent (c) Not at all

14. Are you aware about the plans formulated for the betterment of your area?
    (a) Yes b) No

15. Are you able to deal with the sanitation and health problems of general public?
    (a) Yes (b) No (c) No Opinion

16. At what extent you are involved in the schemes?
    (a) No involvement (b) Occasionally (c) Totally Involved

17. Do you think that grant-in-aid given by the government to your localities is sufficient?
    (a) Yes (b) No

18. Do you think that the government officials do not co-operate during plan formulation?
    (a) Yes (b) No (c) No Opinion

19. Do you involve local people in making the plans in your areas?
    (a) Yes (b) No

20. Does your council/corporation taken help from private agencies for getting the work done?
(a) Yes (b) No
If Yes, then do you think it is a good practice _____
_____

21. Do you remain in touch with the local NGOs who are working on local issues in your area?
_____

22. What are the areas in which you are working with them currently?
(a)
(b)

CULTURAL ATTITUDES AND CUSTOMS (MC)

1. What was your age when you contest election?
(a) 25 to 35 (b) 36 to 45 (c) 46 to 55 (d) 56 to 65
2. After been elected are the women's able to justify with their household activities?
(a) Yes (b) No
3. Do you agree that women do not cast their vote with free mind but on the advice of male counterparts?
(a) Yes (b) No (c) No opinion
4. Do you think that higher officials give more important to male members?
(a) Yes (b) No (c) No opinion
5. Do women councilor express their views in the meetings?
(a) All the time (b) Some time (c) Rarely (d) Not at all
6. Are you satisfied with the functions assigned to women councilors?
(a) Yes (b) No (c) No opinion
7. Do you think that you can work equally as well as male members?
(a) Yes (b) No (c) No opinion
8. Do you think that there is any sort of discrimination towards the women members by others on the basis of gender?
(a) Yes (b) No
If Yes, Given reason _____
9. What do you think about 50% reservation given to women?
(a) Yes (b) No
If Yes, give reason _____
If No, give reason _____
10. Do you as a women member speak at meetings?
(a) Often (b) Rarely (c) Never
11. Do you feel that self-employment of women will enhance their effectiveness in decision-making?
(a) Yes (b) No (c) No opinion
12. Do you think that present reservation system will bring about more employment for women?
(a) Yes (b) No (c) No opinion

13. Are you ready to contest for the second term election?
    (a) Yes (b) No
    If Yes, Give reason _____
    If No, Give reason _____
14. Are the organizations headed by the women members working efficiently?
    (a) Yes (b) No (c) No Opinion
15. Do you encourage women in her decisions?
    (a) Yes (b) No (c) No opinion

WOMEN'S MOVEMENT (MC)

1. Are you involved in any movement before been elected? Yes/No
2. Do you ever talk about the welfare of the women?
    (a) Rarely (b) Often (c) Never
3. Do you visit your ward?
    (a) Rarely (b) Often (c) Never
4. How do you redress the grievances of general public ?
    (a) Direct them to proper authority
    (b) Personally contacting the authority
    (c) Any other
5. Which type of experience you gained as a member?
    (a) Do not feel so uncomfortable now to sit at the meetings in the presence of so many women.
    (b) Have a wider interest in community problem
    (c) Able to speak
    (d) Feel a greater responsibility to engage in some service for the community.
    (e) Have widened social contacts.
6. Rate your performance in comparison to your female counterparts :
    (a) Better (b) Equal (c) Poor
7. Do you think that caste/money plays a important role in electing leaders
    (a) Yes (b) No
8. Are you satisfied with the financial positions of your council/corporation?
    (a) Satisfied (b) Not Satisfied
9. Are you aware about the development areas of your locality?
    (a) Yes (b) No (c) No Opinion
10. Do you have a good working relation with the staff working under you?
    (a) Yes (b) No (c) No Opinion

EFFECTIVENESS OF TRAINING PROGRMMES (MC)

11. Have you received any training?
    (a) Yes (b) No
12. Do you think that refresher courses or training are important for efficient working?
    (a) Yes (b) No
13. Are the training/camps beneficial for you?
    (a) Yes (b) No

14. Do you think that joint camps should be organized to impart training to the men and women?
    (a) Yes (b) No (c) No Opinion
15. Do you think there should be separate training for women?
    (a) Yes (b) No (c) No Opinion
16. Do you think that one time training is sufficient?
    (a) Yes (b) No (c) No Opinion
17. Do you have any suggestions that which type of training is required?
    (a) Yes (b) No (c) Any other _____
18. Do you feel handicapped in the absence of training while performing your job?
    (a) Always (b) Sometimes (c) Never
19. Do you think that there should be some separate organization who look into the training needs of the members?
    (a) Yes (b) No
20. Do you want that the trainer should be female/male?
    (a) Yes (b) No
    If Yes, Why _____

Part III
FOR GENERAL PUBLIC AND OFFICIALS

1. Name _____
2. Age _____
3. Sex _____
4. Religion : (a) Hindu (b) Christian (c) Any other
5. Caste _____
6. Marital Status _____
   (a) Married (b) Unmarried (c) Separated (d) Widowed
7. Rural/Urban _____ Place of Birth _____
8. How many children do you have? _____
   (a) Male_____ (b) Female_____
9. Education
   (a) M.A. (b) B.A. (c) +2 (d) 10^{th} (e) Any other additional qualification _____
10. Type of Family
    (a) Nuclear (b) Joint
11. Size of Family
    (a) 1-4 Small (b) 5-8 Medium (c) 8 or Above Large

12. Do you have any other source of Income?
    (a) Agriculture (b) Horticulture (c) Spouse Employed
13. Do you have any land on your name?
    (a) 1-2 Bighas (b) 2-4 Bighas (c) 5 and above Bighas
14. Do you have any cattle? Yes/No
    If Yes,

Total No.	Cows	Buffalo	Goat	Any Other

15. Do you have following durables at home?

Sr. No.	Items	Yes/No
1.	Fridge/Microwave	
2.	TV/VCD	
3.	Bicycle	
4.	Scooter/Motorcycle	
5.	Car/Jeep	
6.	Wooden/Steel Furniture	
7.	Washing Machine	

16. Annual Income
    (a) Below 5,000
    (b) 5001 to 10,000
    (c) 10,001 to 20,000
    (d) 20,001 to 25,000
    (e) Above 25,000
17. Is your income sufficient to meet your basic requirements as a councilor?
    (a) Yes (b) No
18. What do you think that what should be the pay/perks of councilor?
    (a) 5000 (b) Above 10,000 (c) 10,000 to 20,000 (d) Perks _____

PART-I

1. What do you think that women councilors work efficiently?
   (a) Yes (b) No
2. Do you think that women councilors express public views more efficiently in front of the council?
   (a) Yes (b) No
3. Do you think that representatives take decisions independently without political interference.
   (a) Yes (b) No (c) No Opinion
4. Do you think that there is any sought of discrimination towards the women members by others on the basis of gender?
   (a) Yes (b) No
5. Do you think that present reservation systems will bring about more employment for women?
   (a) Yes (b) No (c) No Opinion

6. What do you think about 50% reservation for women?
   _____

PART-II

1. Do you think that money plays an important role in electing leaders?
   (a) Yes (b) No
2. Do you think that government gives sufficient funds to carry on development works?

(a) Yes (b) No

3. Do you think that your councilors are aware about the problems of local peoples?
   (a) Yes (b) No
4. Do you think that women councilors are more efficient than the male councilors?
   (a) Yes (b) No
   If Yes, give reason _____
   If No, give reason _____
5. How do you rate progress in women councilors ward?
   (a) Less than 25% (b) 25% to 49% (c) 50% to 74% (d) 75% to 100%
6. Do you think that most of your suggestions are accepted and implemented?
   (a) Frequently (b) Sometimes (c) Rarely (d) Not at all
7. Whether roads of your area are properly maintained?
   (a) Yes (b) No
8. Whether women councilors look after sanitation of their wards regularly?
   (a) Yes (b) No
9. How the women councilors can solve the complaints of the people relating to the working of municipal councils?
   (a) By going with them to the office (b) By sending their complaints by post

PART–III

1. What do you think about the reservation for women?
   (a) Good (b) Better (c) Best
2. Do you agree with the view that 74th amendment has empowered the women?
   (a) Not at all (b) To some extent (c) To large extent
3. How do you keep in touch with the councilors or official of the municipal council?
   (a) Through road side meetings or chance encounters
   (b) Through fixed periodic rounds of the officials
   (c) Through association at festivals or formal events
   (d) Through social work
   (e) Any other place specify _____
4. What type of assistance is being rendered to local community through urban local bodies?
   (a) Aid for Mahila, Mandals, Balwadies
   (b) Agricultural facilities for farmers
   (c) Sanitation, Education and Health
   (d) Aid for House construction and repair
   (e) Self employment schemes
   (f) None
5. How often do you take help of the municipal councilors in getting your demands fulfilled by the officials?
   (a) Very often (b) Sometimes (c) Rarely
6. Does the municipal staff property attend the complaints about civic problems?
   (a) Always (b) Sometimes (c) Rarely (d) Never

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